

The Baptist Record

This next. "THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII

JACKSON, MISS., THURSDAY, JUNE 9, 1921.

NEW SERIES VOLUME XXIII, NUMBER 21

An invitation to commencement of Baylor College from the faculty is highly appreciated.

Rev. A. B. Culpepper, of Duffie was one of the delighted attendants at the School of Evangelism.

Baptists of Baltimore are to have a \$300,000 church house adjoining John Hopkins University.

The fight between Henry Ford and the Jews has reached the graveyard stage. A Ford car is not allowed to enter the Jewish cemetery at Milwaukee.

We see it stated that the Executive Committee of the Southern Baptist Convention has accepted the invitation of Jacksonville, Fla., for the next meeting of the Convention. We have no direct word from the Committee.

We still have a few Torrey's Gist Of the Lesson, and Moore's Points of Emphasis on the International S. S. Lesson for 1921. These can be had from The Baptist Book Store for 25c per copy while they last. Get your copy now.

We are in receipt of resolutions passed by the St. Charles Avenue Church in New Orleans, with reference to the retiring pastor Dr. E. D. Solomon. He will make his home in New Orleans 7114 St. Charles Avenue, and engage in evangelistic work.

We are in receipt of a tract on "Who's To Blame" by D. W. Beverly, White Temple church, San Diego, California. It is an earnest discussion of the need and present lack of Christian instruction in the home and school and church. Those interested may secure the tract from the author.

The man in Chicago known as "Cousin Everett Harding" was sentenced to fifteen months in the Leavenworth penitentiary for fraud, and being asked by the judge if he had anything to say, said, "Yes, I want to say that I am out of politics. It is no place for an honest man."

A great meeting has just closed at First church, Versailles, Ky. The pastor, Dr. M. D. Austin, was assisted by Evangelist T. O. Reese, and Mr. and Mrs. J. L. Blankenship. The meeting was one of the greatest in the history of the church. There were 83 additions. The crowds taxed capacity of the church. These evangelists are now with Pastor L. T. Reeves, Dothan, Ala.

A Baptist deacon now advanced in years recently paid in advance his subscription to the campaign. His wife asked if he thought they could stand the strain under the financial conditions. His reply was that the Lord had stood a very heavy strain for them and he rejoiced to share the burden. Jesus said in anticipation of the suffering in our strait. I have a baptism to be baptized with and how am I straightened till it be accomplished.

The pastor who preaches to people who do not read the denominational paper is sowing his seed on the hard wayside or unplowed ground. The preparation has not been made in the minds of the people for the reception of his message. They do not half understand what he is talking about. They do not take it in. The kingdom work is not visualized in their minds and he is wasting his breath. Brother pastor, better plow your ground well before planting the seed. It is not worth while just going through the motion of planting. You may be just beating the air. Sampson said something about the folks plowing with his heifer and also interpreting his riddle. Here's your salt.

4 Minute Sermon

Subject: "THE SECOND TOUCH."

Text, Mark 8: 24-25: "And he looked up and said, I see men; for I behold them as trees walking. Then again he laid his hand upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly."

This miracle of healing the blind man of Bethsaida is in one respect different from any other miracle which Jesus wrought. In his case the first touch only partially healed him; and only at the second touch of Jesus was he given perfect sight. There must be some reason for giving the story in this way. The account is found in the eighth chapter of Mark. It was while Jesus was going back and forth across or around the northern end of the Sea of Galilee. In passing through Bethsaida the people brought to him a blind man. Jesus took him by the hand and led him out of town before healing him. Then he touched his eyes with his fingers moistened with saliva and asked him if he could see. The dim light began to make its way into his eyes and he answered hesitatingly that he saw, but not distinctly, for he saw men as trees walking. Jesus then touched his eyes a second time and made him look up; and he was restored and saw every man clearly.

Was this a difficult case? Or was his faith slow in taking hold? Or was the power of Jesus variable? Or was there some other reason yet why this man had to be touched a second time by the Master before he could see clearly? Whatever the answer, here are some of the facts. The place was rather out of the usual circuit of Jesus' work. The man did not himself make application for his sight, but was brought by others. They asked that Jesus touch him, depending on physical contact. Jesus took him out of the city, apart from contact with the crowd. The time element was working in the man's favor, and he must have him alone. Then the strange part of it all is that the first touch of Jesus' fingers did not completely cure him, but a second application was necessary.

This last is the point of interest just now, because we have seen so many people like him. There are Christians with just enough of light to confuse them. They see things out of their real proportion, and in improper perspective. They see men as trees walking. Their ideas of life are crude and confused. Much that the Bible teaches they say is meaningless to them. Much that the preachers talk about is above their heads. The great doctrines of the gospel are but names without significance. The very language employed in speaking of denominational life and work contributes to their confusion. They are like a deaf person who gets nervous in a straining effort to hear, or they give up the effort in despair.

What can be done with people like this? May their eyes not have an anointing which will enable them to see clearly? We believe that many of these people will have the veil taken from their eyes by putting into their homes the religious paper. They must familiarize themselves with the work and teaching of God's people. How many a man or woman under the spell of a message from one of God's servants has said, "I see the truth as I never saw it before." Many a Scripture has stood out clearly. Many a Christian experience has come into new enlargement. Many a Christian duty has become a joy. Life itself has taken on new meaning and purpose and beauty. The fellowship of God's people has become a mighty reality. All because our eyes have been touched by

a hand that knew how to speak the word, "Be opened." Brother pastor, your own ministry, however good and effective, needs the support that your people would receive in their reading of The Baptist Record.

Northern Baptists are to have three addresses of welcome. That is one more than we got at Chattanooga.

Dr. R. W. Hooker, 1240 Bank of Commerce Bldg., Memphis, Tenn., is available for service in protracted meetings.

Bro. Sandifer writes that the anniversary celebration of Mount Moriah Church, Lincoln County, will be the 17th of July, and not the 7th.

The Jones County A. H. S. graduated 52 boys and girls recently, 26 of each. Wonder whether more of the boys or girls will go to college. That depends on who is looking after them.

The Northern Baptist Convention allows thirty minutes on its program for the report of the special committee of inquiry into its schools. We suspect they will fracture the time limit.

D. S. Jones, planter in Leflore County, has operated an industrial school for Negro boys and girls from five to 16 years old, on his farm. There was an average attendance the past year of 240 and practical instruction and training was given. We know of no more truly missionary spirit and work.

Pastor Phillips, while living and preaching at New Hebron, has six or seven other churches which keep him and his Ford car busy. He averages nearly one public service a day and ministers to a thousand or twelve hundred people. But it keeps him busy. He doesn't have any time to go fishing.

There are probably more Baptist churches in Smith County than in any other in the state, and yet it is reported that 64 dipping vats have been destroyed this spring. This sort of vandalism and lawlessness ought to bring a protest from every pulpit in the county. It is time for good people to speak out.

Pastor Wayne Alliston has welcomed 213 into the Water Palley church in the past eight months. About thirty have been baptized in the last three weeks. He will pitch a tent in the park and conduct a summer evangelistic campaign, and will also take in the surrounding country. There were 90 men at a men's banquet last week and 402 people in the Sunday school.

Over one hundred men in Sing Sing prison are enrolled as daily Bible readers, and a group calling themselves the Comfort Club get together in the evenings to read their Testaments. Thirty-three inmates of the Oregon penitentiary are members of the New Testament League, and the warden says the Testaments are worth their weight in gold to the men who are trying to fit themselves for a new life.

On Monday of this week girls on the streets of Jackson were selling artificial poppies, asking passersby to "buy a poppy for the army," or "buy a poppy for the American Legion." Now we believe in the "army" that we had and gave all we had to it. We believe in the American Legion, but we believe also that this great organization and the cause it represents are cheapened by having somebody accosting people on the street and collecting money in their behalf. We do not honor them by any such practices.

ADDRESS AT S. S. CONVENTION

By Chester Byrne

Published by request of convention.

I have read somewhere the story of an eastern princess. She was sent as a gift, it is said, in the old days of slavery, to a king by an enemy. She was as beautiful as a May morning when she came forth into the palace chamber, but the flowers that lay upon her bosom, it is said, withered and died; the butterfly that came through the window to rest upon her bosom fell a lifeless corpse at her feet. She had been reared upon poison, until she herself was as fatal as a vampire's wing that fans its victim to a fevered repose.

What a difference there is in that picture described to us by Carlyle in that vivid recital of his telling of the French Revolution. He says that upon one occasion a mad mob swept by the streets of Paris. Many a man prominent in civil and military life gathered at the corners to check its bloodthirsty progress, and yet of no avail. Still on they swept, leaving death and suffering and pain. At last, as they came to the intersection of two streets, an old man, whose head the snows of sixty winters had whitened, stepped forth and the leader of the mob, with instinctive reverence, paused and said, "Citizens, off with your hats; it is Delmar who speaks. Sixty years of a pure and noble life are about to address you." And though to him the accents of authority and force were alike unappealing, they listened with eager gladness to the words from one whom they had long learned to love, knowing as they did the purity of his life. Such has always been the atmosphere of those men and of those women who were inspired by high ideals. Something of that sort we would beg for the life of every Christian, every member of the B. Y. P. U.

Our B. Y. P. U. has sometimes been misunderstood. Our young people love the B. Y. P. U.—they love the fellowship they find in the organization; but we as members of the B. Y. P. U. are not in existence today merely for the sake of fellowship. We are in existence for a purpose, so serious, that we are ready to claim for ourselves a divine leadership and a divine mission.

My brethren, the safety of our denomination has been endangered by its very successes. Time was when Baptists were a peculiar people—when to profess the distinctive truths that have given us our name was to stand out clear and distinct from all the rest of the world, but so truly have our fathers served this generation that Protestant Christendom has become largely Baptist. Baptist churches are pure democracies, and the first essential for successful living in any democracy is intelligent on the part of forming, forming and inspiring its young members. Baptists can not deny the wisdom of training young Christians for service in the church; neither can it be denied that it is the duty of the church to do it. The B. Y. P. U. is the place to do this training. My friends, you know as well as do I, that the greatest burden of the churches today is the untrained Christian—inefficiency. We look for leaders and find untrained men; we look for leaders among young people and are met on every hand with the untrained worker. We look for Sunday School workers and find inefficiency on every hand. To meet this obstacle—to offset this hindering force which is surely working among our church members, any church, by following the B. Y. P. U. plan, by faithfully applying its principles and working by its methods and suggestions can create within itself a factor not only for present blessing and achievement, but that in the onward march of the future will realize for it an untold harvest of directed energy and consecration, of able leadership and wise laborers, who shall handle the affairs of the kingdom with the practice and skill and far-reaching vision that has been acquired in the place made for them. My friends, if you will look into the churches where nothing is being planned ESPECIALLY for the young folks then I think that you will find some characteristics that will interest you. Sad to say, there is a general indifference to the work of the church of which they are so small a part. If you will show

me a church where there is not something being planned especially for the young folks of that church—then I will show you a church that has lost its "hold" on the young folks of that church and of that community. On the other hand, show me a church when the young folks are not "back numbers"—where to a very great extent the activities of that church are worked in and around the young folks—where affairs are at least to a very great extent put into their hands, and they are tactfully directed how to accomplish them; where they are no longer on the outside—but where they are on the inside, and I will show you a church that is "alive"; a church that has its hand upon the young folks of that community—where they are interested and their interest is held.

My friends, as stated in the outset of this report—there has never been a greater need of reaching and enlisting the young people of our churches than there is today. The lure of the world has never been as beautifully enticing as it is today. They tell us of a vine, which grows in some of the southern countries—in Spanish countries, I believe, called the Matador—the word meaning murderer. It creeps along the ground until it reaches some young tree, and slowly climbing it, enfolds it in its devil like embrace; and as it reaches the top with its last struggling clutch it crushes the life out of the tree, and sends forth and upward crimson blossoms, typifying the murderous existence that it leads. And just so will these materialistic ideas which are slowly but surely taking hold of our young people, so drown every thought that is spiritual, every idea of service for the Kingdom unless we give attention to it. I believe that the very best force within the church for the combating of these ideas is the B. Y. P. U.

I believe, my friends, that the foundation principles of the Baptist churches are not only true but they are so practically important today that the time has not yet come when we can afford to remove any of the emphasis that we place upon them. I believe that the B. Y. P. U. is the very best force within the church for keeping alive these principles.

You know, my brethren, the time is now when, as possibly never before, we need to bring out the necessity of regeneration and preach it to our young folks as the one hope of personal salvation, as the one hope of the salvation of the church; and any teaching whatever that removes or obscures the emphasis upon the necessity of regeneration is a perilous thing. The thing for which I contend is that the principles of the New Testament are just as important today as they ever were; and you and I will allow the emphasis to be reduced to the peril of the people we teach. God gave us His word, and it is true, not only because He gave it to us, but He gave it to us because it is true and because it is important. I believe that the B. Y. P. U. is the very best agency of the church for giving the true teaching of His word to our young people. My friends, the world today needs the leadership of true doctrines, just as truly as it did in the days of long ago, and our danger is that our young people shall fail of that clear, rugged truth that has blessed the world. A danger, that as the separation between us and those who have wandered from the truth comes less marked, those who are coming after us shall be satisfied to encamp so close to the promised land, that a complete entrance therein may not seem necessary.

The B. Y. P. U. seeks to so only hold up the truth before the eyes of our youth that they shall press on to conquest; that they shall see in the closer coming together of all Christendom upon the borders of our Baptist heritage, not a call to go out and meet the oncoming hosts, but a command to hold the vantage ground that has brought the Christian world so close to us.

If the B. Y. P. U. faithfully fulfills its mission and so promotes the study of God's word among our young people that clear views of truth shall be possible and general, I believe the day, when the long looked for union of Christendom

for which many have been willing to sacrifice conviction, will take place—not on the marshy ground of compromise, but on the solid rock of the New Testament teaching; and not until that work is accomplished can we afford to let our young people be ignorant or careless about the truths that have been our peculiar charge as Baptists.

You remember the story of Nelson that he was leading his forces against the Danish fleet. When the war had waged for two long hours without apparent victory for either side, and the admiral had raised his signal to cease firing, Nelson paid no attention to it. The captain became alarmed and said, "Nelson, what shall we do?" Said Nelson, "You know I am blind in one eye; I don't see the signal to retrench;" and then he gave his famous order "Nail my signal to the mast for close action." It was done and the guns roared, and the war was waged, and the battle was fought and the victory was won. That was no time to back down to an enemy; that was the time for a forward movement, and it was made and victory came. My Baptist brethren of Mississippi, this is no day for us to cease firing; this is no time for us to back down on the enemy. If there ever was a time in our history when the great leader of the hosts Himself, Jesus Christ, was calling upon the army to advance, it is now. Let us then train our young people, that they may march out along the line and take this great country for Jesus Christ and for His truth.

Then we are not only to advance and fight the enemy, but we are to be so trained that we can hold every foot of the ground that has been won. I used to read in the old school books a little story concerning a boy in England who was sent out by the owner of a certain reserve to keep that reserve against trespassers. One afternoon the Duke of Wellington, with his companions, rode along on a hunting expedition, and they thought that they would enter the reserve; but the boy stood straight up in the gap. Those who were with the Duke said: "Get out of the way boy." "No sir, I am sent here to keep this reserve and I will keep it." They replied, "Why, don't you know that this is the Duke of Wellington, the man whom all England delights to honor?" The boy said, "Whether he be the Duke of Wellington or not, it matters not to me. I am sent to keep this reserve, and I'll keep it even against the Duke of Wellington," and he did. When the Duke rode away with his friends, he lifted his hat to the boy and tossed him a coin as he said: "Give me an army like that and I will take the world for the Kingdom of Great Britain. I read in the life of Peter and John where they were forbidden to speak, and you know the answer. I say give me an army of trained young Baptist Christians and I will take the State, the Southland, aye, the whole world for Jesus Christ. My Baptist brethren of Mississippi, I am pleading with you as leaders in the work of your church for the young men and young women of your church. I am pleading in behalf of the hundreds and thousands of boys and girls—pleading that you will give to them that training which will prepare them for real efficient servants of the Lord.

In prison an old man, worn and broken with years of toil and suffering, waiting his approaching execution, Paul took his pen to write. His face aglow with the light of undying hope, and all the triumph of an all conquering faith sought expression. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course—I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." No wonder that he has lived through the centuries a mighty inspiration to heroic, hopeful service.

Mississippi Baptists, the whole world is calling for service; calling loudly for service; for workers

whose hearts are full of song—workers who are faced with unshakable confidence toward the glorious day.

Will you, my Baptist brethren, give to your boys and girls the opportunity of training and development which will fit them as real efficient workers for HIM?

SAVED WHEN THE LORD APPEARS.

By J. Wilbur Chapman, Evangelist.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1: 11).

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (I Thess. 4: 16-18).

These two texts of Scripture are plainly presented and there can be no question as to their interpretation; they mean just what they say, namely, that the Lord Jesus Christ is coming back again to this earth, and just as he ascended from the midst of His disciples, clothed with His physical body, and a cloud received Him out of their sight, so He will come again.

He left a wondering company of disciples when He was on the slopes of Olivet, and from their midst began to ascend up towards heaven, and strange to say he will come back again to a company of disciples, for notwithstanding the plain statements of Scripture with reference to His coming, many in the church are apparently unacquainted with the fact of His glorious appearing or else are indifferent to it. This may be because those of us who are in the pulpit have not been faithful in teaching the Word of God, or it may be that the rank and file of Christians have studied the Scriptures indifferently, if indeed they have studied them at all.

All evangelical Christians believe that Jesus Christ is coming again some time. We have said it over and over in our repetition of the Apostles' Creed and there can be no question about the fact at all. The only question is as to when He is coming. Some say before the millennium, and they are called pre-millennarians. Others expect Him after the millennium, and they are spoken of as post-millennarians. But if He comes after the millennium He will come to a world made ready for His appearing by human effort. Righteousness will be asserting its power and have in its control all things. If this position is accepted, then His coming is far removed from the present time, for just when men thought the world was rapidly growing better the World War was upon us, and today the world is scarred and marred by its effects. If He comes before the millennium, then He will come to set the world right. He will set up His throne and establish His kingdom. He Himself will work mightily in all ways and it will be a world worth while living in when it is all under the sway of His almighty power. As for myself, I prefer the millennium which He makes ready rather than the one which might be set up or prepared by man himself, therefore I am a pre-millennarian.

The Meaning of Salvation.

Just what will it mean to be saved when the Lord appears?

To be saved at all is the wonder of heaven and earth. We are saved from sin's penalty by His death on the cross and our personal acceptance of Him. We are saved from sin's penalty by the indwelling of His Spirit strengthening our wills. This is what the apostle Paul meant when he said, "I live, yet not I, but Christ liveth in me." We are saved from sin's presence by His coming again, for when He comes the last enemy shall be overthrown, temptation will be a thing of the past, and our deliverance shall last forever.

Let us put it this way:

We have been saved by His death on the cross

and our identification with Him. This has to do with the past. We are being saved by His Spirit who makes Christ real to us and makes the Word of God powerful in the changing of our lives. This has to do with the present. We shall be saved when He appears and the body of this humiliation is made like unto His own glorious body. This has to do with the future.

The Lord's Two Appearings.

In order to prevent confusion we must keep in mind the fact that there are to be two appearings of our Lord.

(1) He comes for His saints. This is what the apostle Paul meant when in I Thessalonians, 4: 16-18 he said, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall be ever be with the Lord. Wherefore comfort one another with these words."

(2) He comes with His saints. When the time is up and Scripture has had its fulfillment He will set up His kingdom on the earth. His sway will be almighty and His power irresistible.

This truth has always been of the greatest possible inspiration to me. I learned it when I was a young minister, and it changed my whole conception of Christ and my interpretation of the Scripture, and filled me with a zeal to attempt at least to do His will. It has never made me fanatical, and I am sure that it has not made me listless, and from the first day I received the truth until this present time it has been to me "the blessed hope." In common with other Christians, I believe the church to be the body of Christ and that men are won to Christ and they surrender to Him as individuals we go to make up that body and as they are parts of that body. So of necessity, one day the body will be completed—the last member will be added to it—and I have always thought that perhaps the one who comes under the influence of my preaching might be the last, and the skies would brighten and the Lord return, and I have hardly preached an evangelistic sermon for years without this in mind. It is to me a glorious hope. I have frequently been asked, "Would you not be startled, indeed, would you not be afraid, if suddenly the skies should brighten and the Lord appear?" And my answer is, "I might be, except for the statement made in my first text of Scripture, 'Ye men of Galilee, why stand gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'" It is "this same Jesus" who is coming back; he who was cradled in the manger and wrapped in swaddling clothes; he who lived in Nazareth as a boy, a youth and a young man; he who preached in Galilee as never man had spoken before Him; He who suffered in Gethsemane until the blood drops rolled down His face; He who died upon the cross as my substitute; He who rose from the dead when the time was up and the stone was rolled away from the door; He who ascended up into heaven—He is coming back again. How could I be startled when He appears? So human that He grew weary as He toiled, so human that He fell asleep when He was in the little boat with His disciples, so human that He toiled in the carpenter shop, making this implement and that, and making them well.

If I could hold within my hand

The hammer Jesus swung,

Not all the gold in all the land,

Nor jewels countless as the sand

All in the balance flung,

Could weigh the value of that thing

'Round which His fingers once did cling.

So divine that the water blushed into wine when He looked at it; so divine that devils feared Him and went rushing into a herd of swine and drove them into the sea; so divine that disease was staid by His presence and His touch; so divine that death was overpowered by Him, and Lazarus, at

the sound of His voice, came forth from the tomb bound in his grave clothes.

He is coming back again, and we shall see Him.

Just to see Jesus, once scarred as Redeemer,
Jesus, my Lord, from all suffering free,
Just to see Jesus transfigured forever,
That will be glory, be glory for me.

Just to see Jesus when saved ones are gathering,
Jesus who died upon Calvary's tree,
Just to see Jesus with all heaven ringing,
That will be glory, be glory for me.

What Christ's Coming Will Mean.

He is surely coming back again, and it is well worth while to ask the question as to what this coming will mean to certain classes of people.

1. What will it mean to the saved?

Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (I Cor. 15: 51, 52).

So many times we hear people use the expression, speaking of certain events, "This is as certain as death," but death is by no means certain; it is not at all sure that we shall all die. St. Paul himself tells us that we shall not all sleep, and he is speaking of death; some will be alive when the Lord comes back, and perhaps we who are today in health and strength shall be of the company.

(1) Some day the skies will brighten and He will appear, and just as Saul of Tarsus saw what others did not see, so some eyes will be opened to behold Him, while others will be blinded to His coming, and when those who have their trust in Him are taken away, others will remain behind in wonder and amazement.

(2) Families will be separated. In this household a mother was a humble follower of Jesus Christ and all the others were indifferent to Him. She will be taken; the others left.

In another household the father was a saint of God. The Bible was his constant delight and Jesus Christ the man of his counsel, but it was impossible for him to lead his children to Christ, and with the mother he will be taken and the others left; perhaps a wife with an indifferent husband left behind.

A business man who has been careful in all his business dealings and consistent in his following of Jesus, taken, and those with whom he is associated left behind; perhaps the children of a household whose parents were worldly and cared not for Christ and his church are taken.

(3) It should be remembered, however, that before these are taken, the dead in Christ shall rise first; their spirits safe with Him from the moment of their death, their bodies have been resting in the tomb, and when He appears the tombs of the Christian dead shall be opened, and spirit and body united. They shall go up to be with Him.

There are some places I should like to be at that wonderful time. I think I should like to be standing here speaking of Him, or I should like to be pleading with an audience to turn to Him, or I should like to be sitting beside someone who is helpless and hopeless and urging them to accept of Him, or I should like to be at the grave of D. L. Moody, and behold his tomb open and see him ascend to meet the Lord whom he so faithfully preached, or I should like to be at my mother's tomb where years ago we placed her and said "good-bye" to her with tears blinding our eyes. To sum it all up, however, I think I should like to be just anywhere, seeking to please Him and trying to find out concerning His will, that I might do it.

I stood one day in Wales before the grave of the famous Welsh preacher, Christmas Evans, and was told that he was buried in the same grave with a friend, a brother minister whom he loved dearly, and this was all because they wanted to be

Continued on page six

THE BAPTIST RECORD

BAPTIST BUILDING JACKSON, MISS.
Telephone 2131
\$2.00 Per Year, Payable in Advance

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI
By The
MISSISSIPPI BAPTIST CONVENTION BOARD
R. B. GUNTER, Cor. Secy.
P. I. LIPSEY, Editor

Entered at the postoffice at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 4, 1919.

When your subscription expires unless you send in your renewal your name will be dropped from the list.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

IMMANENCE AND IMMANUEL

Immanence is a word we have borrowed from Latin, domesticating it into our English vocabulary and employing it as a theological term to indicate the abiding presence of God in the world which He has created. It means that God did not make the world and go off and leave it, but that He is present everywhere in it and is not only the occupant of the house, but is the indwelling life and power within the whole universe. In Him all things consist, and He is the vitalizing, energizing force in all nature.

There is a marginal rendering to John 1: 3-4 which is exceedingly interesting. The common rendering is so familiar and so firmly fixed in our minds that it is difficult to get the marginal reading of the American Revision into our heads at all. But let us see if we can do it. The old rendering is this: "All things were made by him; and without him was not anything made which hath been made." But the other reading makes it this way: "All things were made by him, and without him was not anything made." Here the sentence ends and another begins thus: "That which hath been made was life in him; and the life was the light of men." This is worth studying until we at least understand what it says, namely, that whatever was made not only had Him for its Author and Creator, but that it had its origin in His life. Originally it was life in Him. The life in Him expressed itself in bringing into being the created universe. That original, uncreated, divine life materialized into visible and orderly creation. This is not pantheism, for pantheism makes the universe not the expression of the divine life, but identical with it. Pantheism is not a belief in the immanence of God, not that God is in the universe, but that the universe is God. God is not a prisoner in the house He has made. He is the Master in the house. God is not a victim of the mechanism He has contrived, nor an onlooker at its intricate operation. He is the Master Mechanic and the Engineer who holds the throttle in His hand and manages the whole machinery.

But this is a study for the philosopher and the physicist. There is another word which the Bible uses and another point of view which the Christian holds. The word which He gives us is "Immanuel," which being interpreted is, "God with us." It is a step in advance of the immanence of God. We welcome all that the philosopher tells us about God. But his teaching comes short of our need. It is well to be able to say with Browning, "God's in His heaven; all's well with the world." But it is better to say with the Psalmist, "The Lord of hosts is with us; the God of Jacob is our refuge."

The fundamental conception of religion is a return of the union of God and man, a restoration of the fellowship between the Creator and the crowning work of His creation. The awakening of this desire in man is the work of God, and all the history of revelation is a preparation for it. The consummation of the promise is realized in the

birth of Jesus, Mt. 1:23, at which it is said, "A virgin shall be with child and shall bring forth a son, and they shall call his name Immanuel; which is being interpreted God with us."

As God is in the world maintaining the administration of it, imparting force and vigor, motion and life and order and beauty to it; so is God with His people, dwelling with them as the life of their life and the energizing spirit in their activities. If God is in the world; if His will is the law of gravitation and light and sound and heat and electricity; so also is He the moving moral and spiritual force in us. He works in us to will and to do of His good pleasure. And so sure as man may avail himself of all the benefits of natural law which is the expression of the will of God, may profit by the knowledge of them; even so may he be strengthened and ennobled by knowledge of God's will in His Word and by submission and obedience to it. And so sure as disregard of natural law and disobedience to it brings the penalty of suffering and death; even so the rejection of the counsel of God and opposition to His authority as revealed in the Word will bring its penalty of sorrow and ruin upon the sinner. For sin is transgression of law.

AGAINST GOD AND MOSES.

The Lord has a way of identifying Himself with His servants, so that the voice of one is the voice of the other, and our attitude toward one is our real attitude toward the other. There are many passages of Scripture to show this, too many to quote them all here; but a few of them will refresh our memory. Jesus said, "He that receiveth you receiveth me, and he that rejecteth you rejecteth me." The risen Lord said to Paul, "Why persecutest thou me?" To touch one of the disciples was to touch Jesus. They speak in His name and are to do His work. They are to proclaim His message. "It is not ye that speak, but the Holy Ghost."

This is not only God's plan, but it is according to man's expressed wish. When God spoke from the summit of Sinai, the people were terrified and cried out to Moses, "Speak thou with us and we will hear; but let not God speak with us, lest we die." God conforms to man's wish in employing ambassadors through whom He deals with people and makes known His will.

We are of those who believe that God calls some to be apostles and prophets and evangelists and pastors and teachers. These men are God's messengers to speak His word and lead His people. These men are not infallible, but God's people can know when they are truly representing Him. John said, "Ye have an anointing from the Holy One, and ye know all things." Christians can recognize the voice of the Shepherd in those who are their leaders and instructors.

Now if these things are true, the treatment of God's ministers is a matter of serious moment. No true shepherd will seek to abuse his office, exercising it not by constraint or lording it over God's heritage. And no true servant of God will feel that he or she is at liberty to mistreat His ministers or ignore His message or despise His office. The severest penalty came upon the Israelites when they "spoke against Moses and against God." Then was the visitation of fiery flying serpents. And more than one preacher in our day could tell, if it were proper, how the judgment of God had fallen upon some who mistreated His messengers.

Midway and Center churches, determined not to be behind any of the other churches in kindness to the pastor, sent Brother Lucas home rejoicing with his ear loaded with everything on his last trip.

"An imprudent egro, a hysterical girl and a yellow journal reporter" are responsible for the race riot in Tulsa, Oklahoma, according to the statement of the military offices now enforcing martial law. Nine white men and eighteen egroes are said to have been killed. It is charged that the city and county officials failed to do their duty.

ANSWERING A LETTER.

We are in receipt of a letter from a good brother which we do not publish, but give the substance of his questions. He wishes to know why it is that he, though a preacher, is not called to churches or assisted in securing them. He also wishes to know why we have so many organizations now which the Lord and the apostles did not have. He asks how we are to know who is right and who is wrong where there are differences of opinion and practice. Also, why a poor man or woman who does not support the boards is not wanted in the churches. The brother is sincere and we wish to answer in all good faith and in brotherly love, but in great plainness.

The reason we do not publish this letter just as it was written is that it would probably hurt him and would certainly not commend him to a church looking for a pastor. It is itself the answer to some of his questions. But here are some answers as we see them.

We do not know all the reasons his friends who know him and love him do not recommend him to churches, but it seems to us he has made no adequate preparation to lead a church. When God calls a man to be pastor He calls him to make preparation for it. Jesus kept the apostles in school for several years before He turned them loose in the world. The brother seems to hold a political office, judging from his stationery. When the Lord called Matthew, he left his office and followed Jesus. A pastor is a denominational man and leader. This brother does not take The Baptist Record, and so knows but little of the denominational life and cannot lead his people in any worthy way.

If he should take and read The Baptist Record it would answer some of his other questions. For example, the one as to why we have so many organizations. The Lord told us to evangelize the world. If a man is going to build a city he needs a saw mill. These are matters of method, but some method is necessary to do the work. Jesus had the equivalent of a Woman's Missionary Society when a group of women accompanied him and ministered to Him of their substance. Jesus and Paul both had the equivalent of a theological seminary in the young men who gathered about them and learned the way to do it. Sunday schools are not named in the Bible, but most people now see the necessity of them. The seventy-five million campaign is just a method by which all the forces get together and push all the work. Those who don't get together in some such way are not doing the work and are disobedient to the last command of Jesus. If any brother is opposed to the organization let him prove that he can do it better without a board or organization.

As to the question, "How are we to know who is right," the Bible interpreted in the light of the Holy Spirit by each man for himself must determine that. As to why the poor are not wanted in the churches, we have not found it true. Most of those in the churches are generally fond of confessing how poor they are. If there are cases where the poor are not welcomed, then it is a sin against God and ought to be repented of. James in his epistle found it necessary to rebuke those who showed more consideration to a rich man than a poor man who came to church. If that sin still lingers it ought to be rebuked. But poor and rich alike owe it to the Lord to support the Gospel and spread it abroad through all the earth.

Rev. Virgil Hailey and Miss Lois Griffith were united in marriage June 1 by the father of the groom, Rev. I. A. Hailey, at New Hebron. Mr. Hailey is assistant pastor of College Avenue Church, Fort Worth, and will be again in the Southwestern Seminary next session. These young people date their days of courtship back to their association at Mount Olive. We wish and expect for them a large measure of usefulness and happiness.

Get in the game, and be among the first to send in a club of new subscriptions from your church.

EDUCATION DEPARTMENT.

D. M. Nelson, Secretary.

This is the month set apart for Christian education. May I urge that all my brethren give to their people a stirring message on this vital theme! We want to fill all of our schools to overflowing, and then provide for the overflow. By doing this we shall render a great service not only to the young men and young women who are the direct beneficiaries, but to the state and church as well.

Figures show that denominational colleges have reached a very high record in developing men for leadership in the world's affairs. Note a few statistics: Of the 27 men who have been President of the United States 19 have been college-bred, and 17 have come from Christian colleges. Five years ago eight of nine justices of the United States Supreme Court were college-bred men and six of them were from Christian colleges. Charles E. Hughes, Woodrow Wilson and W. J. Bryan are products of denominational colleges.

The cause of our church would suffer greatly without the church school. Trained leaders are necessary for the success of any undertaking. Statistics show that we must look to our Christian colleges for them.

Fifteen years ago there were in the theological seminaries of the country 1,805 graduates enrolled from Christian colleges, and only 110 from secular institutions. Through a period of five years 93 per cent of the ministry came from Christian schools. Out of 1,061 college graduates in the six leading Baptist seminaries during the session of 1911-12, 912 came from Christian colleges. In 50 years' time one large state university with 4,000 students and 8,000 alumni has produced 20 preachers for all denominations. During 32 years the University of Virginia contributed three preachers to the Virginia conference, while in the same period Randolph-Macon contributed 240. Also the University of Alabama in 32 years has contributed five preachers to the North Alabama Conference, while old Southern University contributed 100. Thus we see that one of the strongest arms of the churches is the Christian college.

BAPTIST RECORD HONOR ROLL.

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. **Watch it grow.**

Columbia, Marion County; Raymond, Hinds County; Hattiesburg, First, Forrest County; Immanuel, Forrest County; Itta Bena, Leflore County; Louisville, Winston County; Challybeate, Tippah County; New Hebron, Lawrence County; Hazlehurst, Copiah County; Davis Memorial, Hinds County; Corinth, Alcorn County; Calvary, Winston County; Blue Springs, Union County; Leland, Washington County; Quitman, Clarke County; Crystal Springs, Copiah County; Union, Franklin County; Mendenhall, Simpson County; New Augusta, Perry County; Gloster, Amite County; Shuglak, Noxubee County; Shelby, Bolivar County; McComb, East, Pike County; Clinton, Hinds County; Pine Grove, Pearl River County; Oakvale, Lawrence County; Osyka, Pike County; Greenville, Washington County; Hermanville, Claiborne County; Roxie, Franklin County; Drew, Sunflower County; Como, Panola County; Duck Hill, Montgomery County; Brandon, Rankin County; Griffith Memorial, Hinds County; West, Holmes County; Monticello, Lawrence County; Bowling Church, Attala County; State Line, DeSoto County; Port Gibson, Claiborne County; Batesville, Panola County; Flora, Madison County; Sardis, Panola County; Forest, Scott County; East Moss Point, Jackson County; Kewanee, Lauderdale County; Sallis, Attala County; Kiln, Hancock County; Liberty, Amite County; Magee, Simpson County; Pelahatchie, Rankin County; Tylertown, Walthall County; Bay St. Louis, Hancock County; Camden, Madison County; Coldwater, Tate County; Tehula, Holmes County; Baldwyn, Prentiss County; Pittsboro, Calhoun County.

To the Churches having the Baptist Record in the budget: We appreciate your co-operation and solicit its continuance. To insure this prompt payment is necessary when subscriptions expire. We must deal with all alike, cash in advance. Please don't overlook the matter.

Dr. M. K. Thornton is this week in a meeting with Pastor R. L. Bunyard at Summit. He has helped him before.

Debaters from Bates College (Baptist) in Maine have gone to England to meet a team from Oxford University, the first contest of this kind between the two countries. The question is that of American intervention in European affairs. The entire audience will vote as judges in the contest.

Dr. L. R. Hogan, who has been vice president of Meridian College, has accepted the position in Union University as head of the department of Education. The University has annexed a mighty fine man and great educator.

Department Of The Convention

R. B. GUNTER, Cor. Sec'y.

THINGS TO DO IN EVANGELISTIC MEETINGS.

It might be well to state briefly some things we hope to accomplish in the evangelistic meetings this season:

1. **Winning the Lost.** The primary purpose of the evangelistic meeting is to win the lost to Christ. The emphasis this year is on personal evangelism. The slogan is, "Every one win one."

In connection with the winning of the lost in every community would be the lining up of all unaffiliated Baptists with the church for service.

2. **Calling Out the Called.** No meeting is complete that does not give opportunity for lining up volunteers for the ministry and for mission work. Then these should be the special objects of interest and effort on the part of the church and the pastor until they are given opportunity to carry out their desires.

3. **Enrolling Students for Our Denominational Schools.** Special effort should be made during the meeting to bring the parents and young people to see the importance of Christian education. Boys and girls who expect to go to college should be turned towards our own denominational schools. Cards will be furnished for enrolling such prospective students for the information of the Secretary of the Education Commission.

4. **Increasing Circulation of The Baptist Record.** Through the months of June, July and August, The Baptist Record will be offered in clubs of five or more new subscriptions from any one church at the rate of \$1.50 per year. Also the paper will be given at \$1.50 per year for all subscriptions, new and renewal, where the paper is put into every home represented in the church.

Not only should new subscriptions be solicited in the meetings, but special effort should be made to secure renewals. Old subscribers know the value of the paper and will renew at the regular sub-

scription price of \$2 per year if the matter is properly urged.

5. **Putting in Operation Systematic Giving.** The meeting furnishes the best opportunity of the year for organizing the church for systematic giving to local expenses and for denominational causes. Later announcements will be made on this point.

6. **Importance of Reports.** Report cards will be sent to the pastor for reporting results of every meeting. Report cards call for following items: Number of professions of faith; number received for baptism; number received by letter; number restored; total additions; number volunteers for ministry; number volunteers for mission work; number students enrolled for denominational schools; number subscriptions taken for Baptist Record.

These reports should be made promptly and accurately.

MEETINGS BEGINNING SECOND SUNDAY IN JUNE.

Let us pray for these.
Lexington, Holmes County; E. T. Mobberly, pastor; pastor doing preaching.
Charleston, Tallahatchie County; J. J. Mayfield, pastor; D. A. Ellis, assisting.
Webb, Tallahatchie County; J. P. White, pastor; O. P. Estes, assisting.
Bay St. Louis, Hancock County; J. S. Johnson, pastor; W. A. McComb, assisting.
Baxterville, Lamar County; J. M. Gibbs, pastor; J. F. Starnes, assisting.

RESULTS OF RECENT MEETINGS.

Let us thank God for these.
Number meetings reporting, 7; number professions of faith, 230; number received for baptism, 203; number received by letter, 144; total additions, 347. Number volunteers for mission work, 1.



BOOKS IN THE CIRCULATING LIBRARY—

READ THEM		No. Days	
	Author	No. Pages	Allowed
The Moral Dignity of Baptism	Frost	282	20
The Doctrines of Our Faith	Dargan	214	20
Studies in the New Testament	Robertson	284	30
Training in the Baptist Spirit	Van Ness	176	15
The Glory of the Ministry	Robertson	243	20
The Training of the Twelve	Bruce	545	30
Epochs in the Life of Jesus	Robertson	190	15
The People Called Baptists	McDaniel	176	15
A Short History of the Baptists	Vedder	327	30
The Course of Christian History	McGlothlin	313	30
Talks on Soul Winning	Mullins	84	15
With Christ After the Lost	Scarborough	352	30
Livingston the Pathfinder	Matthews	213	30
Stewardship and Missions	Cook	170	15
The Call of the South	Masters	222	20
Baptist Missions in the South	Masters	204	20
Life and Letters of John A. Broadus	Robertson	450	30
With Christ in the School of Prayer	Murray	274	20
Making America Christian	Masters	208	20

SAVED WHEN THE LORD APPEARS

Continued from page three

together when the Lord came and they be caught up. They had agreed that hand in hand they would ascend to greet Him.

(4) In the Scriptures we read that we who are alive shall be caught up together with them in the clouds, that is, with our beloved who have gone on before. No more separations, no more fear of the cable's message, no more funerals, no more visits to the cemetery, no more going back to the home that has been made empty because the loved one has departed.

We shall not all sleep, what ineffable bliss,
Some living at present may taste even of this,
His coming, the rapture, the joyful surprise,
One moment a mortal, the next in the skies.

Our Saviour will come in the air, He'll descend,
The living, the sleeping, to Him shall ascend,
Some wait there in heaven, some wait here below,
Then raptured in triumph to Him we all go.

We shall not all sleep, but changed we shall be,
Yes, changed in a moment when Jesus we see,
In the blaze of His glory, the flash of an eye,
All caught up together to meet in the sky.

(3) When St. Paul was nearing the end of his remarkable career, he writes, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

The expression, "if by any means I might attain unto the resurrection of the dead," is literally "the out-resurrection from among the dead"! that is, St. Paul knew that the Lord was coming back, that the Christian dead would rise to greet Him, and he wanted to be of the company, and thus expresses his desire and hope.

I was very much touched recently when Colonel and Mrs. Roosevelt said that they did not wish to take advantage of the offer of the government to have the body of their son, Lieutenant. Quentin Roosevelt, returned to this country for burial. They wished to leave him there in France until the resurrection morning, and I feel just as Colonel Roosevelt had felt, for if my son had been obliged to make the supreme sacrifice and die "over there" I would want his body left in France in order that when the Lord appeared, he and all the other Christian dead who had come to know Jesus Christ as a Saviour might rise up in a company to greet Him in whose name they had fought.

2. What will it mean to the unsaved for Christ to appear?

(1) If they are dead then it will mean that his appearing their tombs will not be unsealed; they shall wait longer for another great event which is so startling that one shudders even as he reads of it, that is judgment.

(2) If they are living they will be left behind when others ascend to greet Him with their loved ones in the skies.

(3) And when the time comes those who have rejected Jesus Christ will face the judgment. In Revelation 20: 11-13 I read, "And I saw the great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." It is a white throne; to me, at least, it is significant that when the saved greet him there will be "a rainbow round about the throne in sight like unto an emerald." The emerald is green and green rests the eye. In contrast the full blaze of the white of the throne of God's judgment will be torture indeed.

Christ Enthroned.

He will be upon the throne—the One whom men have rejected and despised in spite of His mercy and love. "The dead small and great shall stand before God." There can be no favoritism there. The books shall be opened and on the basis of one's record men will be judged. Those who have accepted Christ need have no fear of the judgment of the great white throne. "There is therefore now no judgment to them that are in Christ Jesus," but if He has been rejected, and finally rejected, we know what the end must be, for the Word of the Lord hath spoken it.

Recently the Hon. Elihu Root, in one of his addresses, used this expression: "The time-table of the Almighty."

What a striking sentence, how suggestive, how true it is to these days, how it fits in to my subject.

The hour has come. Jesus said that as He was nearing the end of His earthly ministry, and when the price of our redemption was to be paid in full. "Behold, now is the accepted time; behold, now is the day of salvation."

CONSERVATION COMMISSION'S EVANGELISTIC PROGRAM

The primary obligation and privilege of every Christian is to tell the good news of the gospel of Jesus Christ and to persuade men to accept Him as Savior and Lord and King. This wondrous privilege of evangelism has ever been the consistent crown of our Baptist people through all the days. Individualistic as we are, shunning even the semblance of ecclesiasticism, recognizing the competency of the individual soul, and the autonomy of the local Baptist church, our Baptist people have naturally, logically, inevitably and triumphantly, through all their generations held as their supreme privilege and responsibility the winning to Jesus of all men everywhere. Therefore, it is fitting that from this meeting of the Southern Baptist Convention, that from this Loyalty Convention, which records so noble achievement in sacrificial gifts for the propagation of our Baptist message and the extension of our Baptist mission, there should go forth to our Southern Baptist people a renewal of the age-old call to win men to Jesus Christ.

Pursuant to the instruction given the Conservation Commission by the Convention, your Commission will endeavor to encourage and direct a Southwide co-ordinated movement and program for the enlistment, encouragement, information and inspiration of our Baptist people in the great work of winning souls. Recognizing the autonomy of the local churches and the particular and definite fields and responsibilities of our state and associational organizations, together with the diversity and variety of programs and circumstances prevailing in different sections of our Southern Baptist constituency and territory, we are persuaded that it is impracticable to attempt from a central Southern headquarters to organize and direct in detail as to plans, time and methods so great a spiritual undertaking.

But we do believe, with all our hearts, that this Convention has pointed the way to a great and valuable service which the Conservation Commission may render to our people, to our churches, to lost millions and to our Lord in the way of information, inspiration and the co-ordination of purpose and effort in evangelism. So great a work can not be brought to full fruition in a day but must be developed as we proceed. It can not be manufactured. Beginning in embryo it must grow and as it grows be watered, cultivated, pruned and trained for the largest possible harvest. Machinery and harness limit and handicap Baptists. The Spirit makes free and Baptists are best governed and led by the Spirit.

Therefore, to elicit, direct and combine the varied evangelistic programs and efforts of our Baptist people in the Southern states we recommend to the Convention for its approval and commendation to the churches and other Baptist bodies the following suggestions for a co-ordinated evangelistic movement:

1. That each state organization be urged to set itself to the task of securing and fostering a definite evangelistic program in every district association within its territory.

2. That each district association and executive committee or similar organization, be urged to set before its constituency the glorious goal of securing a definite soul-winning program and season in every church within the association and that a simultaneous program in both associations and cities is to be commended.

3. That each church accept for its membership the high and holy aim of "Everyone Win One" to Jesus during the current year and that each church during a series of evangelistic services make two provisions, namely: instruction as to the work and program of our denomination and an opportunity for calling out the called.

4. That the president or principal and the faculty of every Baptist school and college within the territory of the Southern Baptist Convention be urged to co-operate in this co-ordinated movement to the extent of providing for at least one protracted period of revival services for the students and at least one week of special study and training for personal work in winning souls during each session and that in the course of these efforts opportunity be given for instruction of the denominational program and or calling out the called.

5. That the organization for our laymen, our women, and our young people, both general and local, be requested to co-operate by making definite study for personal work a prominent part of their program for the ensuing year.

6. That the Conservation Commission be authorized to seek the co-ordination of all our forces and their programs by co-operation through the state organizations in the several states.

7. That the Conservation Commission be authorized to incorporate these aims and suggestions in suitable tracts which it shall create and distribute through the state organizations and to suggest for the leaders in meetings and study classes other literature and books which in its judgment are most suitable for this purpose.

8. That the Sunday School Board be requested, as a part of its tract program, to have printed and furnish the Conservation Commission without cost the tracts necessary for the furtherance of this program of evangelism.

9. That the Commission, through the state organizations, bring to the attention of the churches and pastors the good results which may be obtained by setting aside a definite week in which their forces may be organized and actively engaged in the definite program known as "Every One Win One Week."

10. We express sincere and grateful appreciation of the splendid service rendered in the field of evangelism by the Home Mission Board of the Southern Baptist Convention and we confidently count on the Department of Evangelism to continue its fine service in the closest possible co-operation with this co-ordinated effort.

11. That the evangelistic forces of the state and associational organization be invited to co-operate in this co-ordinated program of our Southern Baptist people.

12. That a uniform report blank for revival meetings be prepared and furnished to the state organizations by the Conservation Commission for the purpose of gathering, tabulating and recording the definite results of this co-ordinated program of evangelism.

13. That all pastors, evangelists and other workers be requested to use these uniform report blanks and to report the results of all revival meetings to the state headquarters and that each state headquarters be requested to furnish the Conservation Commission with a consolidated report from time to time, as may be agreed upon.

University of Virginia recently celebrated its centennial. Among the speakers were the British Ambassador and a lineal descendant of Thomas Jefferson, Dr. Archibald Cary Coolidge.

THE SOCIAL TASK OF THE CHURCH.

Lesson for Sunday, June 13:

Webb Brame, Th. D.

Luke 4: 16-21; Matt. 23: 40.

Golden Text, Matt. 23: 40.

These comments are intended for the worker and not so much for the student. They are practical rather than theoretical and philosophical.

Has the church a social task? If so, then what is it and how accomplish it? We recognize that the teachings of Christ comprehend the entire life of humanity. There is no phase or sphere where His principles and words should not reach. The sufficiency of His precepts, the power of His grace must reach clear through man's entire life and actions. The churches have suffered irreparably in the past because our social life has largely been under the direction of worldly persons. The world has too often set the pace for our young people, leading them into forbidden paths. Over this problem we have pondered and prayed much. Have we labored at it?

I.

Man is a social animal, only a few to the contrary (we meet that strange species at times). Normally this social disposition seeks for expression and development. Who can best direct it? Worldly interests have made capital of it and exploited one of our very best human traits. Here too often has come our social infection. Is our educational system so organized and controlled as to take this responsibility? If our teachers were Christian and our colleges under Christian influence, the system of education could do a great work here. Our denominational colleges are a mighty factor as it is. But the school cannot be the chief center of our development in the social life. Certain dangers and difficulties prevent it.

Is the home the agent to direct and regulate it? Home influence is needed and fathers and mothers must do well their part. But we know some homes of even church members and Sunday school teachers where they regularly have "innocent dances" and other amusements forbidden in the teachings of Christ.

It comes back to the subject, the social task is a task for the church. It is a gracious opportunity given to pastors, teachers and all to use this important element of our nature for the building up of character and the glorifying of the Lord. No wonder that preachers and workers are often regarded as open enemies by the "young set" when every amusement enjoyed by them is publicly opposed. Churches have denounced and deprived, but have they been diligent to devise and direct? Take the play away because it was wrong, but do we give something good in the place? Talk is easy, but work toward that most desirable end is another matter.

II.

In order to give expression to the social life, the church building should be planned with a view to meeting the demands of this. In the country, the outdoors, the grove, the old spring take the place of the building so necessary in the towns. It can be easily the assembly room of the Sunday school. Doors or curtains can be thrown aside and sufficient room provided for those attending. It is a good thing to begin with the young in the work. Start the children early. Utilize the story hour; little games are popular. By this beginning with the small ones, when they grow up the taste for wholesome entertainment will be formed and the dangers largely overcome. Let every church provide a place for the child-life in it. Sunday school superintendents should give a large part of the program over to the boys and girls, giving them something to do often and allowing the fullest development of their young lives.

Don't stop with the "young folks," either. There are Women's Missionary Societies that need an awakening of the social life. Have a "tea" some meeting, or a regular social quarterly, according to the best plan. Organized classes, departments, or the entire church can do wonderful things through the social gathering of its members.

Then the church's task is to be social at all hours. Not keep "open house" three or four times a year only, but cultivate all the while the cordial and social relations in the interests of the church. Make the church the brightest, happiest spot in the community. Don't leave it to a few friendly deacons, but let everyone feel his responsibility and help the pastor to make folks at home and happy in God's house. Be sincere and genuine in welcoming those who come to worship with you.

Then social visitations in the name and interest of the church are wonderfully helpful. Pastors and members who do this, and Sunday school teachers have a sure go of it and seldom ever fail to get gracious results. Go in person and look up those whom you would win. Nothing so weighty as personality, and it will tell where 'phones and cards have failed. In other words, it is work that wins, and let us be busy in season and out to control and direct the life of the boys and girls, and men and women in our town and neighborhood.

III.

Some practical suggestions to those who need help in planning social gatherings for the church or organizations of it.

1. Place for social gatherings should be the church house, if at all suitable for such. In season, the lawn or outdoors may be used to a better advantage, but let the church be the central place to hold interest for the meetings. A convenient

home may be thrown open for a social. Many a home now used for worldly pleasure could be turned to the glory of God by dedicating its social possibilities to meetings of real wholesome benefit for the men and women and boys and girls of the churches.

In the summer a grove, a lake may be used by large departments or the Sunday school or the entire church for a picnic or dinner and outing. This is excellent when wisely managed.

2. The program should be given time and thought. Begin with a lively song, then have a good, earnest prayer for blessings on the meeting and those present and the church. Games will follow soon in order as you choose. Nothing finer than to play a number of simple and lively contests or exercises.

3. Refreshments are now ready and no instructions will be needed here. Even the smallest child will be interested. Ice cream, cakes; punch, cake or lemonade, or what you choose. The initiative of your leaders will decide that. Each church should carry the expense of this in its annual budget. Certainly it is in the interest of the church and no few persons should have to bear the burden of its cost.

If desirous of games suitable for these occasions, send request and stamp to Miss Minnie Brown, our field worker, Pontotoc, and she will gladly supply them. The writer also will give what he may have in possession.

ACCORDING TO GRACE; BAPTIST

(Paralleled by L. R. Burren)

"But God, who is rich in mercy, for His great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. 2:4, 5, 8-10. "Therefore it is of faith, that it might be by grace," Rom. 4:16, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Savior," Titus, 3:5, 6.

"The gift of God is eternal life through Jesus Christ our Lord," Rom. 6:23. "By whom we have received grace, for obedience to the faith among all nations," Re. 1:5. "And if by grace then it is no more of works; otherwise grace is no more grace," Rom. 11:6.

"I do not frustrate the grace of God; for if righteousness come by the law, then Christ died in vain," Gal. 2:21. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," Acts 20:32.

At the Lutheran Synod of the Northwest it was said that Americans spend more for chewing gum than is given by all protestants for foreign missions.

Brother D. W. Moulder on his way home from the school of evangelism practiced at Weathersby, where three married people were converted and joined the church.

Pastor Carnell had with him, in a meeting at Bartlesville, Oklahoma, Dr. Truett and Paul Montgomery and others. There were a large number of additions. The church has been a continuous revival for several months, having received 85 since the first of last October.

Union University conferred the degree of D. D. of Pastor B. P. Robertson of Paducah, Ky. He is worthy of the honors which the brethren are pleased to confer on him, having now a college degree, a seminary degree, two University degrees and the recent honorary degree from Union. In the meantime the work of his own church is systematized and prosperous.

ACCORDING TO WORKS; DISCIPLE

"God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with him," Acts 10:34, 35.

By works are ye saved through faith, for they are commanded of God and in obedience even in baptism, are we made new creatures for Christ.

Ye who were far off were made nigh in baptism, obeying that form of doctrine given unto us. By works of righteousness which we have done He saved us in the baptism of regeneration, giving the gift of the Spirit after baptism. He that believeth and is baptised is saved from past sins, and if faithful unto death shall be saved in heaven.

The hour now is that ye shall neither in this mountain nor yet in Jerusalem worship the Father, but in a baptism for God is a Spirit, and by one spirit are we all baptised unto one body. "Beware ye doers of the world, and not hearers only, deceiving your own selves," Jos. 1:22. "Behold I come quickly to give to every man according to his work," and no man will be crowned except he strive lawfully, 2 Tim. 2:5.

If it be by works then it is no more of grace; otherwise work is no more work. Blessed are they that do His commandments, that they may have have right to the tree of life, and may enter in through the gates into the city.

Dr. J. H. Shakespeare, for twenty five years Secretary of the Baptist Union, of Great Britain, announces that he will retire from the office next November. He is 65 years of age.

Pastor W. R. Cooper, of Sumner, accepts the call to Columbia and will begin work with the church there July first. These people know where to look for a good man.

The Methodist drive for \$33,000,000 for Education had reached a little over half the amount at last report. They have made a plucky fight under adverse conditions.

Northern Presbyterians are working at the problem of improving their machinery. The plan now being discussed is that of having five boards, (1) the international, to look after all interests outside of the United States; (2) the national, to have charge of what is commonly called home missions, evangelism, social service, etc.; (3) Education Board including schools, colleges, Sunday Schools, week day Bible schools, etc.; (4) Publication Board, to see to all periodical literature and books. However this plan is not yet adopted.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN.....Clinton
First V-President—MRS. K. GODBOLD.....Clinton
Second V-President—MRS. M. F. DOUGHTY, Shaw
Third V-President—MRS. C. LONGEST, University
Fourth V-President—MRS. JEFF KENT.....Forest
Fifth V-President—MRS. JAMES CHAMPLIN,
.....Hattiesburg
Sixth V-President—MRS. R. L. BUNYARD, Summit
W. M. U. B-President—MRS. A. J. AVEN, Clinton
Rec. Sec'y.—MRS. P. I. LIPSEY.....Clinton
Young Peoples Leader—MISS FANNIE TRAYLOR
.....Jackson
College Correspondent—MISS MARY RATLIFF
.....Raymond
Training School Trustee—MRS. J. L. JOHNSON
.....Hattiesburg
Margaret Fund Trustee—MRS. J. W. DAVIS
.....Jackson
Mission Study Leader—MRS. H. J. RAY, Grenada
Personal Service Leader—MRS. HENRY F.
BROACH.....Meridian
Stewardship Leader—MRS. P. B. BRIDGES
.....Jackson
White Cross Work—MRS. HENRY F. BROACH
.....Meridian
Corresponding Secretary—MISS M. M. LACKEY
.....Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY.....Jackson
Editor W. M. U. Page—MISS M. M. LACKEY
.....Jackson

Our page has had fine things on it these past weeks when the Record has been having trouble finding a printer. But some matters of very great importance have of necessity been left out. We regret this, but we know the sisters will be patient even though they do not understand.

Sisters, let us begin this fiscal year by covananting together that every morning as nearly at 9 o'clock as we can we will repeat the watchword: "I can do all things through Christ who strengtheneth me." It will prove most helpful these hot summer mornings when the duties of a full day are before us.

Do not fail to read the program presented on this page for our "W. M. U. Family School for Missions and Methods." Our Miss Traylor is planning for four or more of these schools in each of the six districts. Does not your church, community, association, need one of them? Will you not plan right now to try and attend the one nearest you? Time and place of each will be announced as rapidly as arranged for.

POSTERS! Have you ever made a poster to use in your Lord's work? Have you visioned some truth that, put on a poster, would be helpful to others? Make it and send it to this office and take to your district meeting or nearest "Family School."

The calls are coming in for minutes of our state meeting held in Hattiesburg. They will be ready to send out just as soon as the Year Books come from headquarters. We send them to each society together to save postage. We are hoping to get them to you early in July.

As was stated some time ago, we have sore need for about \$125 to prepay expenses of our White Cross material to the Kathleen Mallory Hospital in China. The boxes were shipped, of course, but the debt had to be met by someone. Whatever you can do in this matter will be greatly appreciated by this office.

Speaking of White Cross work, we are so happy to announce that the promise of doing even greater things than were done by us last year is ours. At the district meetings each district will receive her suggested apportionment for the coming year. Remember, this is not asked of you as a part of your year's work. It is merely a PRIVILEGE that is granted you to help. How thankful we are for our privileges!

And just here it is our gracious privilege to announce that our personal service leader, Mrs. Henry F. Broach, of Meridian, will have charge of the White Cross work also. Let her hear from you.

"More and more as the years go by, am I thankful that the Lord put it into my heart to borrow the money and go through the training school. The spirit of independence it has given me is worth all it cost." (A personal remark from a former training school girl.)

The beautiful pageant, "Review of Organizations," that was presented on Friday evening at the W. M. U. meeting in Chattanooga, will be used in our district meetings in this state; and perhaps at other gatherings. It is a wonderful inspiration to those who witness it.

DISTRICT MEETINGS.

The six district meetings have been arranged for as to time and place as follows:

District 5, Laurel, June 21 and 22.
District 4, Starkville, June 23 and 24.
District 1, Jackson, June 28 and 29.
District 6, Monticello, June 30 and July 1.
District 2, Grenada, July 5 and 6.
District 3, Blue Mountain, July 8 and 9.

Very splendid programs will be rendered at each place.

It will be worth your while to begin right now to attend your district meeting. See to it, sister, that your local society is well represented there.

A full minute of the central committee's last meeting, which was an all day session on May 31, will appear on this page next week. Be sure and read what was done. The state policy will be sent out shortly to each society—as soon as it comes from the hands of the printer.

W. M. U. FAMILY SCHOOL FOR MISSIONS AND METHODS.

A Three-days' Session.

Daily Program:

Morning session from 10 to 12.
Devotional, 10 to 10:15.
Story hour, 10:15 to 11:15.
Mission class for junior boys and girls (12 to 16), 11:15 to 12.
Mission class for women (young women included), 11:15 to 12.

Afternoon.

Devotional, 1 to 1:15.
Methods for all grades, 1:15 to 2:30.
Mission class for Junior boys and girls, 2:30 to 3:30.
Mission class for women, 2:30 to 3:30.
Demonstration.

Evening.

(Program suggested for only one evening.)
Song service.
Scripture.
Prayer.
Message from state W. M. U. worker.
Hymn.
Benediction.
Sunbeam certificates given all children under 12 who attend Story Hour.
R. A. and G. A. certificates for mission classes for juniors.
W. M. U. and Y. W. A. certificates or seals for mission class for women.

MCCOMB CITY, MISS.

On Saturday, May 28, the Woman's Missionary Union of the Pike County Baptist Association held a rally with the Bogue Chitto Baptist Church, about 12 miles east of this city. There was a splendid program and good attendance. Especially was the program of the young people good, having the leader of the sixth district, Mrs. I. L. Toler, of Gloster, with them; she having motored from her home in Gloster, about forty miles, that morning. The rally was in charge of the superintendent, Mrs. J. H. Aycock, who made an im-

pressive address on "The Value of Training the Young People."

Mrs. P. M. Fugler, of this city, made an instructive and interesting talk on the Southern Baptist Convention and the W. M. U. work.

The local attendance was the best that we have had at any rally, the men having left off their work to be of assistance and to attend the meeting, and enjoyed the work so much that there numerous invitations to "come and meet with us again. The repast at the noon hour was unsurpassed and was much enjoyed.

CORRESPONDENT.

BIBLE AND MISSION STUDY.

As has been stated elsewhere, the state policy for the year will be ready for distribution very shortly. But the paragraph on Bible and Mission Study is so important, bearing as it does on the presentation of the mission study banner for this fiscal year, that this paragraph is printed here.

A committee, composed of Mrs. Ray, Misses Lackey and Traylor, was appointed by Mrs. Aven to decide on what terms the banner should be presented; herein will be found their findings:

"That the resolutions concerning Bible and mission study adopted by the W. M. U. at the last four annual meetings and the chapter on these subjects in the "Manual of W. M. N. Methods" be carefully followed. That the classes be systematically reported. That the W. M. U. mission study certificates for women and young people and their seals be given wide publicity, and that those receiving them be awarded due recognition, not only for their own sakes but as a stimulus to such study for others. To this end a banner be given to that district receiving the greatest percentage of official seals, awarded according to the following grades: First official seals, 40 per cent; second official seal, 40 per cent; blue official seal, 20 per cent. That the stamps for the reading of missionary books also be duly advertised. That our state W. M. U. endeavor to reach our young women for missionary training at the summer assemblies by providing a study class specially for them. That, to the same end, classes especially for girls and boys of the G. A. and R. A. age; and a missionary story hour for children of the S. B. age be similarly conducted at our assemblies. That as an additional result of mission study our state W. M. U. plan for a free will offering to be "Missionaries' Library Fund," said fund to be used by our state W. M. U. in supplementing the libraries of women missionaries who have gone from our state to foreign fields."

GERMAN BAPTISTS ARE ADVANCING.

By Frank E. Burkhalter.

Despite the hardships through which the Baptists of Germany, along with all the other people of that country, have been passing for the past several years, they have not grown lukewarm in their religious life, and have made marked progress along practically all lines, according to information received by the Department of Survey, Statistics and Information, of the Baptist Sunday School Board.

While detailed reports on the work of 1920 are not available, the returns that have come in show that more baptisms were made by the Baptists during 1920 than by any other evangelistic body in Germany.

A compilation of statistics from the German Baptist Yearbook for 1919, edited by Dr. J. G. Lehman and published at Cassel by the J. G. Oncken Successors, shows that in 1912 there were 12 associations in Germany, which were made up of 226 churches with a combined membership of 50,719. It will be recalled that in the United States there was a decided falling off in the membership of practically all the large religious bodies in America that year (Southern Baptists being the only large denomination to report any increase of consequence), as well as a considerable decline in the Sunday school enrollment, but in Germany there was an advance on the part of the Baptist churches over 1918 in practically every field of

endeavor.

Detailed Tabulation of Gains.

To summarize: The number of churches increased from 220 to 226; the number of stations served from 609 to 647; the number of helpers from 648 to 730; number of chapels from 234 to 249; number of members from 48,990 to 50,719; number of baptisms from 2,447 to 3,388; members by certificate from 1,542 to 4,421; members received by restoration from 288 to 454; total increase from 4,280 to 8,262; total increase in same year from 3,456 to 6,534; net gain from 824 to 1,729; number of Sunday schools from 489 to 580; number of teachers from 2,040 to 2,606; average attendance from 21,854 to 27,092; number of Christian day schools from 214 to 216; number of pupils (decreased) from 3,070 to 2,968; contributions for home expenses increased from 1,785,955 marks (equivalent to 23.8 cents American money prior to the world war) to 2,692,454 marks; contributions to kingdom objects from 302,348 marks to 378,270 marks; and total contributions to all objects from 2,153,720 marks to 3,070,724 marks.

Holdings by Baptist Union.

The yearbook does not indicate the value of the local church property, but only the property owned by the German Baptist Union. This property is listed, as to its valuation, as follows:

Seminary at Hamburg	M. 300,000.00
Publishing Plant at Cassel	761,024.67
Building and Loan Fund	123,830.48
Sustenance Fund	31,628.54
Orphanage	8,449.10
Jubilee Fund	50,458.91
Annuity Fund	102,654.20
Society's Mission Fund	49,625.68

Total, less some obligations M. 1,511,192.38

Preached Gospel in War Camps.

Something of the general spirit of our Baptist brethren in Germany can be obtained from the missionary activity among the prisoners of war during the war and the many months after the hostilities had ceased and in which prisoners remained in Germany. More than 2,000 Russian prisoners were baptized by the German Baptist war workers, while up to May 1, 1918, a total of 2,487,342 publications had been distributed in the war camps, including 6,000 Bibles in seventeen languages (4,000 of them were printed in Russian), 33,500 New Testaments in 26 languages (the Russian and French predominating), and 257,000 parts of the Bible. The twenty languages in which these German workers had to deal with prisoners include the Old Slavic, Armenian, Czech, Bulgarian, German, English, Estonian, Finnish, French, Greek, Italian, Croatian, Lettish, Lithuanian, Masurian, Polish, Rumanian, Ruthenian, Serbian, Slovene, Tartar, Turkish, Hungarian and Flemish.

When we consider that this bit of missionary work was carried on by a band of less than 50,000 Baptists we get some idea of the devotion of our German brethren.

THE DEACONS.

That the relation of a deacon to his church is well defined, that of a servant, and his duties clearly set forth, to attend to the material welfare of the church, is in my own mind beyond question, but customs and conditions are changing things and with these changing things along other lines, there seems to have come a change of the relationship of the deacon to his church and of his duties to perform, or he has been permitted or forced in some way to assume a new relation and other duties. In no sense does a servant ever dictate to his master but is supposed to take his orders from his master or at least to consult his master as to his course in any matter.

As a separate people, we are great sticklers for a precedent in the Bible or a direct teaching with regard to our conduct in all things.

Since when is it taught in any way in the Word of God that the deacons are to dictate the policies of the church to which he belongs; since when is it that he is to run the church and the preacher who serves him; since when and where is his au-

thority for calling a meeting of the deacons to discuss in private the preacher and his work without giving the pastor a hearing and decide that the pastor must resign without giving any reason for such action on his part, and that, too, without consulting the church with reference to the wish of the church; since when has it been just and right for the deacons to decide that the church must do certain things and bring the matter before the church and put the matter over without ever consulting the pastor about the matter; since when has it become right for the deacon to say that the pastor preaches too much doctrine or that he is not a sound preacher and for such reasons must step down and out? One of the most prominent preachers of our land was thus treated and the preacher wonders to this day what was wrong and why he had to move, when he thought his work was in a most blessed condition, when to my certain knowledge the deacon who, because of his financial condition in the community, wielded the controlling influence among the deacons, and whose wife was a member of another denomination and who for this reason was what is now called "cold-footed" with all Baptist questions, said he must go. The question was discussed at length by them and he was the only one who thought it wise to ask the pastor to resign, but when confronted with the loss of the deacon who threatened to leave the church and go with his wife, the others yielded and this deacon took great delight in informing the pastor that the deacons had decided that he ought to resign and the pastor, thinking that this was the sentiment of the church, for some reason unknown to him, goes like a lamb to the slaughter and resigned. Everybody was shocked and wondered what was the matter.

The people were attentive, cordial and responsive, there were accessions to the church frequently, everyone seemed to like the pastor, but there was one who suggested to this pastor that "we don't need a sermon on baptism" and the pastor did not regard this suggestion, so when he found out that the preacher did not regard his suggestion and some others of the same kind, he decided that the preacher must go. "The deacons decided that we will do this or that and now we must raise so much money and we want to take a subscription at once." From whom and where did these good men get all this power? Is it democratic? Is it Baptist? Has it always been so? Why can't any other number of men get together who do not like the preacher and decide that he must resign and request him to do so and have him do it without any regard to the church or preacher? Since when did this become the duty of deacons?

If the preacher is the spiritual advisor of his church, why not consult him about matters that, maybe, the deacons want to bring before the church for open discussion. The pastor has had to deal with many such questions in his labors and he might show those concerned how to avoid a great trouble in the settlement. Many a church muss would be avoided if the pastor was consulted by the deacons or others before a matter is aired before a church or acted on in private by the deacons.

From a great many years of experience and observation, there has never been seen a man who was a loyal and true Baptist whose wife was a member of some other denomination as those whose wives were Baptist women. No church ought for any reason select a man for the deacon's place whose wife is not a Baptist. His selection for the place gives him influence among his people, and when a showdown comes between his sympathy for his wife and his church or pastor, he will flicker on the church or pastor. There are a great many good, loyal and true men who are the pastor's best friends and fill the deacon's place humbly, faithfully and well, but we are permitting some kind of system among us that decides the action of the outer one. Such cases are unscriptural, undemocratic and unbaptistic. What next?

SIMON SIMS.

WHILE BILLY SUNDAY PREACHED.

The little deaf man I am going to put in my

camera book beside the blind man. I saw this blind man at every service I attended for four days, and he was always seated in the first row, and always in the same attitude, his hands folded on top of the cane which stood between his knees and an expression of joy and ecstasy on his face. There was once when I wished that the blind man had elected to stay at home. That was when the preacher was scoring us for our ungratefulness.

"Did you ever thank God that you can see?" he called, and I prayed that he would stop, even as my eyes sought out the blind man in the corner. His posture had not changed save that his bowed head was resting on the hands that steadied the cane. The preacher went on, "Have you ever thanked God that you can see the blue sky and the trees and the clouds and the flowers?" The blind man's hands had tightened and he was swaying from side to side as if in pain.

"Have you ever thought what it would be like never to have seen the face of your mother or your wife or your child?"

A little, colorless woman reached out and laid her hand gently on the blind man's shoulder.

"Have you ever thought what it would be like to live in the dark all the time? Have you ever thanked God that you can hear?" The blind man's head lifted and blank amazement wiped out the pain.

"Have you ever thanked God that you can taste? That you can smell? That you can talk?"

The blind man smiled a smile of ineffable content. Verily, in that hour he was more grateful for his four senses than I have ever been for my five.

Some of my pictures are unfinished. There is one of the mother and daughter who sat on the top row of the choir seats after they had been opened to the public. In coloring and features they were identical but there was no comparison to be made between the vivacious face of the girl and the unforgiving, disillusioned face of the woman. I saw them just as they were leaving and the girl was saying, "Oh, mother, we will come again, won't we? We will come again, won't we?"

There are so many pictures that are stored up in my mind. The dirty-faced little boy who started down the trail alone the night when it seemed that no one was going to move; the girl who spent the hour preceding the sermon using her vanity case and had then stepped out into the sawdust regardless of her red eyes at the close; then the woman who had covered guiltily at the scathing mention of "Mother Eddy" and had then left her fur coat on the seat when she went forward; big Albert Peterson with his arm over the shoulder of a clean-cut blond young high school lad, signing a card; Mrs. Sunday leaning anxiously forward as Billy swings himself down to take a tardy trail hither by the hand, then relaxing with a smile at her own alarm, only to start up again as her evangelist husband throws his injured hand too close to the desk; Billy Junior lifting his "Dad" bodily down from the platform; "Pete" folding the tired preacher's coat around him at the close of the service; the big policeman, who has perforce attended every meeting, wiping his eyes as the invitation is being given; Billy's tired voice and his face as he prays, "Oh, Jesus, I'm so tired tonight. I've done my best. Now it's up to you"—all these are pictures that will stay with me forever in their humanizing and uplifting power. —Western Christian Advocate.

"FEAR GOD AND KEEP HIS COMMANDMENTS."

"Obedience is better than sacrifice."

In "The Program of Southern Baptists" one may find these words: "We believe that the highest efficiency of the Southern Baptist Convention in the propagation and confirmation of the Gospel can be attained:

"1. By the observance of strict loyalty to Christ as the 'Head of the Church.' . . .

"4. By a complete alignment of all our denominational forces, churches, schools, hospitals, papers, Sunday schools, woman's and young people's

societies, in purpose, in spirit and practice with the program of Christ as set out in the Great Commission, avoiding the weakness of vagueness and the diffusion of denominational strength into channels leading away from the churches."

"3. By placing renewed and greater emphasis on the education, training and enlisting of all our young people to the end that they may intelligently and joyfully participate in all the work of the denomination."

Several people recently, and several incidents and circumstances have caused the warnings and admonitions of our Baptist Handbook, prepared for free distribution on Denomination Day, to recur to me, and I seem impelled to call attention to the seeming carelessness of parents and pastors in regard to our young people.

Circumstances threw me in a small town where a few young people—fifteen or twenty perhaps—were working in a union; about five or six Baptists, the others Methodists, and the work of the year (two meetings per month at the Methodist church, and two at the Baptist church) was counted as Methodist work and reported to conference as League work, while the associational report from the Baptist church was "no organizations among the young people."

Some parents or leaders having failed to correctly teach and admonish the young people, they, of course, cannot be expected to see the real spiritual depth of purely doctrinal Christian work.

I have every respect and deepest regard and admiration for all denominations and for the members of all denominations who have come to believe in the doctrines of the denomination after close and careful study of the Bible, and after prayer and regeneration. I do not hold that all regenerated people are in the Baptist denomination; but I have no regard nor respect for the person who feels as well satisfied in one church as another, and I doubt the regeneration of any person willing to partake of the elements or symbols—the bread and wine, the body and blood of the Christ—with people with whom he differs as to the works (doctrines) of that body (word), as John said, "In the beginning was the Word, and the Word was with God, and the Word was God."

And the Word was made flesh and dwelt among us." And truly I believe that "the Word," (Christ) did not do one unnecessary thing. If it had not been the will of the Father for John the Baptist to immerse the Christ in Jordan it would not have been done. And if the Christ was immersed, all followers of the Christ should be immersed; or, if any feel that they should not or cannot for any reason follow Christ in baptism, but desire rather to follow man, then those people who have refused to follow Christ in baptism or Paul in matters of church management or conditions, etc., should partake of the body and blood of Christ only with people who believe as they believe. "Let there be no differences or divisions among you," said Paul. And as he wrote letters to the churches he made no mention of doing anything other than the Baptist churches of today are doing, and if it is right to found our churches in the doctrines of the Christ as He taught and did, as recorded by Mark, Luke, John, Peter, James, Jude, and as interpreted by Paul, and as revealed to John in Revelation, then it is right to train our young people in these doctrines (works) and to see that they do these works, and these only. For these only are the works that will come through the fire of judgment.

Young people should be taught the fundamental doctrines of Baptist churches, and should be taught that the holding of B. Y. P. U. meetings, Suppers, etc., is not to entertain or to develop, or to train, or to instruct in anything, or along any line except the rooting in their hearts of the doctrines (works) of Christ. And when the young people of two denominations meet these "works" are ignored. At any union meeting the doctrines of Christ are left out; hence no work is accomplished. Obedience is better than sacrifice. Better three young people's meetings Sunday after Sunday, carrying out the B. Y. P. U. program in

and of and for the denomination to which they are pledged in the name of Jesus, than many people from several denominations meeting and going through a program from which all vital works must be eliminated.

We cannot do God's business man's way. We must do it God's way; and when we meet, or permit the young people to meet and work in man's way, leaving doctrines out, God cannot use that work in His plan. A man said recently, "There are only two doctrines. One is Peter's confession, 'I believe that thou art the Christ, the Son of the Living God.' The other is the doctrine involved in Luke 9: 49, 50." He is right as far as he thinks, but his thinking falls short of complete obedience. All expressed belief without active obedience falls short of results that God can use.

Mothers and fathers are careless; they allow their children to go to church and Sunday school with friends, and the girl or boy having the strongest personality wins the other to the church, and after the child is aligned with a denomination not obeying the Word the parents cry out in helplessness. Parents need to realize that the doctrines are vital; they are the stepping stones on which we place our feet if we follow Jesus and obey Paul's letters to the churches.

If Jesus is the Son of God and has all authority in heaven and in earth then we should realize that obedience is essential to eternal life. Obedience is better than sacrifice. Obey the simple words of our holy Book and teach the children to obey.

MRS. TESSA W. RODDEY.

THE SCHOOL OF EVANGELISM—B. SIMMONS SECRETARY.

According to the plans projected jointly by the Convention Board and Mississippi College, the school of Evangelism was opened in Mississippi College Chapel Sunday morning. About seventy-five pastors were there by the close of the first day and they continued to come until we numbered about one hundred and seventy-five.

The schedule of the school called for lectures from 9:00 to 11:00 a. m.; 2:30 to 4:00 p. m., and inspirational addresses at the evening hours.

At the close of each session we had open discussions. The speakers were Dr. E. W. Denham, of the Bible Institute at New Orleans, Dr. W. O. Carver, of the Seminary at Louisville, Ky., Dr. W. W. Hamilton, Supt. of Home Board Evangelism and Dr. M. E. Dodd, pastor of the First Baptist church Shreveport, La. It is sufficient to say that each man was at his best every time and they mutually excelled each other.

The sunrise and Sunset services proved to be happy and glorious hours. These were led by different pastors and were made up of songs, prayers, scripture readings and testimonies. The last of these were held within the walls of the basement of prospective church building.

That was a sacred hour. Hearts rejoiced in that "Hitherto hath the Lord helped us," and by faith we were able to see the completed building and some of the glorious happenings of the future years.

Many pledged to prove their faith by their works in the form of substantial donations.

The school closed Thursday noon after four and one-half days of hard, happy, harmonious study.

The results of the school will be shown largely in the fruits of our labors through this and coming years. The estimates of the meeting is to be found in the testimonials found in another place.

An expression of appreciation on the part of those in attendance is embodied in the resolutions appended to this report.

The followshop was sweet, the instruction clear, the inspiration great, the entertainment superb and all went home determined to show their gratitude by more consecrated, efficient, loving service to God and to our fellowman.

There was no formal organization, but Brethren M. O. Patterson, W. A. Hewitt and B. Simmons, served nomally as president, vice-president and secretary.

Resolutions adopted by the student body of the school of Evangelism, resolved:

1. That as a body of Evangelistic workers here-

in that assembled we do hereby express to the Convention Board and Mississippi College our sincere gratitude for making this Evangelistic Conference possible.

2. That we request the Convention Board and Mississippi College to seriously consider the possibility of making such a conference a permanent institution.

3. That we express to the brethren having part on the program our deepest appreciation for their part in making this conference a great success. We feel their instruction and inspiration have been of the highest order and will fit us all the better for bringing to pass the kingdom of God.

E. T. MOBBERLY,
R. A. COOPER,
J. E. WILLS,
D. W. MOULDER,
L. A. MOORE,

Committee.

Secretary Gunter preached twice on Stewardship at Braxton Sunday and started the work of rebuilding the church which was destroyed by the storm. Only about half of the members were present, but they subscribed \$2200 and \$1000 of it was cash. It will take five or six thousand to rebuild. They were without storm insurance. About \$400 has been contributed by friends and doubtless more will contribute.

We hear that Pastor W. R. Cooper of Sumner has accepted the call to Columbia and will begin work there July 1st. This is a happy combination.

The meeting at Shaw in which the church and Pastor Trotter were assisted by Dr. Webb Brame, resulted in eight additions, seven of them by baptism.

Mrs. H. A. Tupper, wife of the pastor of First Church, Washington, D. C., died after a long illness and was buried in Richmond May 31.

Dr. Cortland Meyers resigns at Tremont Temple church, Boston after twelve years of notable service

June, July and August! The field is open for enlarging the number of Record made in your church. The club rate of \$1.50 for each in clubs of five or more new subscribers is now on and we want you people to get the benefit of it.

Miss Nannie Aubrey has been chosen as financial secretary at the Charleston church which will divide its offerings 60 to 40 for hours expenses and outside everywhere respectively.

Quitman County Sunday School Normal will be held at Lambert for the working, beginning the fourth Sunday in June.

There seems to be a growing cleavage between the President and his cabinet on the one side and the United States Senate, or rather its Foreign Relations committee, on the other. These latter gentlemen couldn't manage Mr. Wilson, and now they seem to be having the same trouble with Br. Harding.

Rev. J. H. Hooks, a former student in Clarke College and in Mississippi College, having spent two years at the seminary in Louisville, has been called to the church at Winona. We shall be glad to have him back in Mississippi.

Brother B. F. McPhail of Mathiston, now has struck his gait, having full time work and grateful for its progress. He is pastor at Mayhew. He says they are few in number but the most progressive little church that he knows of. He is looking forward to good meetings this summer.

Our friends, we are sure have tried to be patient with us in the difficulties we encounter while the strike is on. We have tried to keep the quality up even when the quantity was cut in half. And we have had to use inferior paper for a while. This will soon be corrected. Printers who were new to this task have been employed, but we will soon be out in the open again. Some manuscripts have been delayed. This too will be corrected.

EVANGELISTIC SCHOOL PROVES A SUCCESS.

(From Daily Clarion-Ledger, Jackson.)

The first session of the Mississippi Baptist Evangelistic School closed at noon Thursday. By common consent all who attended it say it was the greatest spiritual feast that they had ever experienced. One hundred and seventy-five ministers and Christian workers from all parts of the state registered during the session, which opened Sunday morning and closed Thursday, June 2.

This school was really a creature of the great mind of Dr. R. B. Gunter, the efficient secretary of the Baptist State Mission Board of Mississippi. This board, with the cooperation of Mississippi College, where the conference held its sessions and where those in attendance were entertained, made this meeting possible by jointly paying the expense of speakers and entertainment. These two institutions thus have done a noble work for the cause of Christianity in our state by making this great meeting possible.

The purpose of the meeting was the getting of the Baptist preachers and other Christian workers together and there bringing the best experts on evangelism and instruct these men in the art of soul-winning. For five days these strong men gave much helpful instruction along the line of work. The following men composed the lecture force:

Dr. W. O. Carver, of the faculty of the Southern Baptist Theological Seminary, Louisville, Ky., delivered four addresses on Evangelism in the Book of Acts. Dr. W. E. Denham, from the Baptist Bible Institute, New Orleans, La., addressed the conference on Evangelism in the Book of John. Dr. W. W. Hamilton, superintendent of Evangelism with the Baptist Home Mission Board, Atlanta, Ga., spoke on the matter of "Personal Evangelism." Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., delivered a number of inspirational addresses on evangelism. Each of the above was an expert in the work he presented.

Some other features of the school were sunrise and sunset prayer meetings held each day. Various pastors were assigned to lead these meetings, and they made occasions of great spiritual power. Among those leading the meetings were Elders J. E. Wills, W. H. Thompson, D. W. Moulder, S. V. Gullett and A. L. O'Brian.

The school voted to make the meeting permanent, holding a session each year, and elected Dr. M. O. Patterson, of Clinton, president; A. L. O'Brian, vice-president, and B. Simmons, secretary. The matter of future time and place of meeting was left with the executive committee.

A resolution of thanks was unanimously voted to the State Mission Board and Mississippi College for their kindness in making this school possible and for their hospitality during the stay here. Drs. Gunter and Provine were the leading instruments in the success of the meeting.

The meeting closed on high tide, those who have been so fortunate as to attend going away more determined than ever before to serve the Master.

DR. COX AT SCHLATER.

It was my pleasure to spend five days last week in Schlater, Miss., in a revival meeting.

I found it very interesting to visit some of the beautiful delta homes, especially that of Mr. and Mrs. Dave Jones. I was particularly impressed with the wonderful work they are doing among the negroes on their plantation. About \$25,000 has been spent in schools for them. Two special instructors are employed, who occupy an attractive cottage on the place. These are assisted by two teachers from the county school board.

The annual rally was held last Friday at Nemo—named for the two plantations, "Nebo" and "More Lake."

In my judgment Mr. Jones is on the right track, and I hope many other planters will follow his example.

The meeting ran for five days and resulted in 14 additions to the Baptist church, which is making fine progress under the consecrated and tactful pastor, J. A. Ousley.

I find myself becoming intensely interested in delta people, and greatly enjoyed the five-day meetings it has been my pleasure to hold in different parts of the delta.

While at Schlater I made my headquarters at the hospitable home of Mr. and Mrs. E. H. Schlater.

BEN COX.

ROCKPORT BAPTIST CHURCH

Sunday was a good day for us at Rockport. Our striving little band was rejoicing that they could dedicate their new church building.

To the credit of these good people, and it be to the glory of God, I will say that they have a beautiful little building and it electrically lighted by our good brother, Obe Little.

Rev. J. H. Lane of McComb, preached the sermon. The house was full and many stood about the doors and windows.

On this same spot of ground on which the house stands, Brother Lane used to plow. The people listened with unusual interest he being their boy-hand and young manhood companion and friend.

God bless Rockport sacrificing women who helped so much in the erection of their building.

R. D. STRINGER, pastor.

GREENVILLE.

Our meeting began May 15 and closed May 25. According to those who have been members here since the organization of the church, this has been the most effective revival the church has known in all its history. There were 56 additions to the church, 20 being by letter and 36 by baptism.

The preaching was done by Dr. H. A. Porter, of Atlanta. It has been a great blessing to our church and community to have Dr. Porter with us in meetings these two years—for he was also with us last year.

The song services were conducted by Brother O. P. Estes, of Lyon. He did his part to the satisfaction of all. Brethren Porter and Estes make a splendid team. Certainly it has been a great joy to our church to work together with these two visiting brethren during a meeting in which the Lord so wonderfully blessed us.

With the heartiest good wishes to you and the Baptist Record, I am,
Fraternally yours,
T. W. GREEN.

POTTS CAMP.

The fifth Sunday meeting of the Marshall County Baptist Association met with the Temperance Hill saints. Bro. J. R. Russell is the beloved pastor of these good people. Rev. J. J. F. Horton, of Holly Springs, preached for us Saturday night. Bro. W. L. Leavell had charge of the Sunday school hour, and as you know, it is always a real joy to hear any of the Leavell boys. Dr. W. R. Farrow, of Amory, preached for us at the 11 o'clock hour. It was a real feast. Dr. Farrow is OUR SORT. At the noon hour a real old-time spread dinner was served and Hooverizing was evidently a lost art; quantity and quality were sufficient. At 2 o'clock Mrs. J. R. Russell organized a W. M. U. Sister Russell is a consecrated, active church worker. At the same hour Bro. Leavell talked to the men in the grove. At 3 o'clock our own Aubrey Wilds talked on the B. Y. P. U. There are at present only four B. Y. P. U's in the county. Notwithstanding the dry and blue times, it was a great day for the Marshall County Baptists. Bro. John McElroy led the singing. Suffice to say it was done well. Next fifth Sunday meeting will be held at Salem, twelve miles east of Waterford.

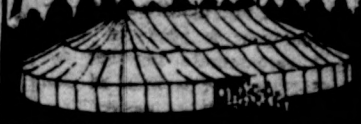
BOYD WATKINS,
Clerk of Association.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

Get it at your druggist's or from the
SHUPTRINE CO., SAVANNAH, GA.

FULTON QUALITY
GOSPEL TENTS



You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS
(Manufacturers since 1878.)
Atlanta, Brooklyn, Dallas, St. Louis, and New Orleans

Mississippi's Best Store

KENNINGTON'S
JACKSON, MISS.

UNIVERSITY OF TENNESSEE Knoxville, Tennessee SUMMER SCHOOL

(Formerly Summer School of the South).
First term, June 13-July 21.
Second term, July 22-August 31.
Courses for teachers and college students.
Write at once for catalog.

Sure Relief



For the best Positions in the South and West write The Yates-Fisher Teachers' Agency, Nashville, Tenn.

THE PREACHER HIS SAVINGS

The pastor of every church in Mississippi owes it to his wife and little children to regularly save a part of his monthly income. For this permanent investment no better selection could be made than the Savings Department of this large centrally located bank which pays 4 per cent compound interest and where every dollar is guaranteed against loss under the State Guaranty Law.

Bank with us by mail.

THE MERCHANTS BANK & TRUST CO.

"The Guaranteed Bank"
Jackson, Miss.

STOP ITCHING Skins with Tetterine

SHUPTRINE CO., Savannah, Ga.
60c at your druggist's or from

MISSISSIPPI WOMAN'S COLLEGE

Best musical advantages. Only college in state having male director. Director has limited number of piano pupils. Voice and violin departments of the highest grade. Mrs. P'Pool begins her seventh year in the expression department. Very best home science and art departments. Send for catalogue.

J. L. JOHNSON, President
Hattiesburg, Miss.

School of Evangelism By Those Attending

I have attended many conventions and conferences before, but this has been the most helpful and soul-inspiring meeting I have ever attended. I thank God that I came and heard and received the blessing. Let us have another.

R. L. BRELAND.

Dear Bro. Lipsey: According to your request I want to say a few things about our Mississippi School of Evangelism held in Clinton. I think it was one of the greatest meetings of its kind I have ever attended. I believe it has greatly kindled the fires of evangelism in the hearts of all who attended. It has broadened our visions of kingdom work. It has shown us more clearly the great need of the study of the Bible and God's call to each individual to live a clean life before the world. The great lectures and sermons delivered by those noble men of God, who were speakers of the occasion, also the many good talks from a number of others, were both inspiring and soul-stirring to us all; and the splendid hospitality and entertainment given us by the college was good enough for President Harding. And many of us country preachers who never went to school in Clinton nor any other college have had our knowledge greatly increased of the wonderful work our college at Clinton is doing in educating and training our young men for kingdom work; and we do thank God for Dr. Wall, the pastor of the Baptist church there, under whose preaching and leadership many of our boys are surrendering for definite work. And we thank God for such a president as Dr. Provine, who has grit and grace and courage enough to tell our boys they can't indulge in the dance and other evils and go to school in Clinton. And in conclusion I want to say I do not believe that the mission board and college could have invested the money spent for this school in any way that would bring greater results than will come from this school. I trust we shall have another one of this kind next year.

Sincerely,
S. V. GULLETT.

I have been blessed, enlightened and enlarged by attending the evangelistic school at Mississippi College. I am yours in the Lord,
O. H. RICHARDSON.

My attendance on the meeting has been uplifting because it was spiritual and intelligent. God's presence was manifested to His servants.

W. S. BLACKMON.

The school of evangelism was a great meeting. We had mountain-top experiences. Our souls were stirred, our visions enlarged and our convictions deepened to preach Christ the Saviour. All believe that far-reaching, wide-sweeping, Holy Ghost revivals will follow this mighty outpouring of God's Spirit upon us.

HORATIO MITCHELL.

The school of evangelism was a great blessing. As we waited before the Lord our strength was renewed, we mounted up on wings to clearer skies and farther views. I believe we shall be able to run with less weariness and walk with less fatigue.

I think also that there came to the state board and the college some compensation in the new found friends and the increased love and loyalty of us all.

S. A. WILKINSON.

I consider the work done for us in the "School of Evangelism" as the best paying investment the State Mission Board and Mississippi College could make. It will result first of all in better work of the preachers for their people; and will strengthen the mission cause; and Mississippi College shall receive renewed strength. Personally, I have been greatly benefitted and shall be a better minister of Jesus Christ. We are grateful to God for this meeting.

M. J. DERRICK.

My mind has been enlightened, my heart warmed, my faith enlarged and my purpose strengthened by attendance on this school.

B. SIMMONS.

This meeting has been a great blessing to my life.

G. W. NUTT.

My life has been changed, my course determined by this great meeting. By the help of God I intend to finish my education at Clinton.

Oh! I would not give a whole life of sinful pleasure, all the wealth of this world, if possible, for these great days with my brethren. My heart has been inspired to great things for my Lord.

J. L. COURSON,

Ashland, Miss.

What We Expect.

Much have I thought of the great benefits to be derived by engaging in this conference with my beloved brethren. Not in the slightest degree have we failed to find what we could have expected, even much more than we could expect or think.

Pray for us, beloved, that God's Spirit may lead our great host of co-laborers from year to year to come again and reconsecrate together our hearts and lives at this Zion of God until Jesus shall call us home. Farewell.

J. J. C.

To the State Convention Board and Mississippi College: Dear brethren, I have not words to express my appreciation for this conference that we have had this week together. For God has so wonderfully blessed us all. I feel sure, brethren, that you shall find a great reward in glory awaiting your coming for making possible this meeting. My prayer is that thousands of souls shall be the funds with which the debt shall be paid.

REV. J. F. METTS.

I have had my vision magnified and I am resolved to strive for more efficiency. Sincerely,

L. E. LIGHTSEY.

I have been deeply impressed with my own need of the prayer life and my own need of a better understanding of the Word of God, while the fellowship of the brethren has been refreshing indeed.

R. A. COOPER.

I have been made to see and understand God's work for a minister in these five days as never before, and I shall follow as He leadeth me. This has been a rich experience to me. God's blessings upon Bro. Gunter, our state

mission board and Mississippi College.

R. G. JOINER.

That we have desired to be better preachers and to be led by the Holy Spirit in all our work.

* W. R. ALMON.

The evangelistic school which has just met at Clinton was a great meeting. The instruction was of a very high order and filled those who attended with the fires of evangelism. The entertainment was splendid and the fellowship of the brethren was glorious.

JOSEPH JACOB.

It has been a great blessing to my life. I can return to my field feeling that I can do the great work laid out before me with more zeal and love for lost souls. Remember me in your prayers.

A. B. CULPEPPER.

My hope brighter, my conviction deepened, my determination stronger, my vision clearer, my love increased, heart stirred, sympathy exercised and spiritual life touched and blessed as never before.

STANLEY W. ROGERS.

The school of evangelism was a great spiritual feast, and thus means of enriching the lives of those who attended.

D. W. McLEOD,

Hammond, La.

I have come to realize more than before the need of prayer and have a greater desire to know and do God's will by having attended the evangelistic

school at Clinton.

B. E. PHILLIPS.

I can say from the depth of my heart I see clearer the importance of soul-winning, and God being my Helper, I am going to try to be a better soul-winner. And I say our speakers deserve all the praise that can be bestowed upon them. May God bless us so as to have this school next year.

S. D. ALLEN.

A great meeting, exalting Jesus, magnifying the Word, stressing the all-sufficiency of God's saving power and resolving on personal activities in soul-winning.

W. L. HOUSE,

Sardis, Miss.

The school of evangelism has been a blessing and an inspiration to me. I shall go back to my work with a deeper love for lost souls, with a new determination to make Jesus Christ the theme of my preaching and the ideal in my life to the end that lost souls may come to know Jesus as a personal Saviour.

W. S. SMITH,

Pastor Sidon, Greenwood Second Baptist and Money.

I wish to thank God for the great evangelistic school in which our leaders made possible for us to attend at Clinton. I enjoyed a spiritual growth as never before in my Christian life. We thank you, brethren. Pray for us all over our state. Your brother in Christ,

W. J. ROBERTS.

The school of evangelism, May 29

You Are Invited To Attend The Vocational School for Sunday School and B. Y. P. U. Workers ONE MONTH'S INTENSIVE TRAINING JUNE 5 TO JULY 3, 1921

The school will be conducted under the auspices of the Sunday School Board of the Southern Baptist Convention in the buildings of the Ward-Belmont School, Nashville, Tenn.

Twenty specialists in Sunday School and B. Y. P. U. work will constitute the faculty. The Sunday School Board will offer free tuition and free textbooks.

I. J. VAN NESS, Corresponding Sec'y.
E. C. DARGAN, Dean of the School.

For pictorial program or any information, address

P. E. BURROUGHS,
Secretary of the Faculty
161 Eighth Ave., N.
Nashville, Tennessee

HILLMAN COLLEGE

For Young Ladies
Clinton, Miss.

A High Class Junior College offering exceptionally good advantages in Piano, Voice, Expression, and Literary work. Accommodations for only seventy boarding students. Many girls waited too late last summer and were turned away because there were no vacancies. Don't delay. Write today for information about next session.

M. P. L. BERRY, Vice-Pres.

to June 2, was worth more to me than I can calculate. I am made to feel like, while we have been on the mountain top for these days, we will find at the foot of the mountain a call to service that can be met only "through prayer and fasting." May we give ourselves to this also.

H. C. JOYNER.

"They were all in one place, with one accord," very nearly expresses the spirit of the school. We are unable to express our appreciation to our convention board and to Mississippi College for this institution.

We have had a veritable spiritual feast. The presence of the Spirit has been evident throughout the session.

We have come to love Dr. Denham, Dr. Carver, Dr. Hamilton and Dr. Dodd. They are spirit-filled men and have brought us inspired and inspiring messages. They have labored faithfully, speaking three times a day part of the time.

The fellowship among the brethren has been most enjoyable. We have met and learned to love the pastors from all parts of the state.

We have been royally entertained. The food has been excellent and abundant, and the hospitality of Dr. Provine and those in charge cannot be surpassed.

The men are all leaving with a great love for Mississippi College in their hearts. They are going back to their fields with a new vision of the work, and full of zeal for the Master.

R. D. PEARSON.

Clarke College.

The school of evangelism held at Clinton was indeed a means of great inspiration and blessing to those in attendance. We truly were on the mount with Jesus in our midst. The main impressions on me by all the speakers were the importance of keeping faithful to the Book, remaining loyal to Christ, yielding to the Spirit and a passion for the lost. Mississippi College should be the place for such a meeting each year. J. L. BOYD.

The information and inspiration, alongside of the deepest heartfelt fellowship with men of God has given me a deeper and more abiding faith in God and a deepening consciousness of the most needed unanimity of God's people, each one depending and relying upon the other to meet the ever-increasing demands of the world's needs.

L. T. GRANTHAM.

The Mississippi Baptist School of Evangelism is the promoter of a great spiritual awakening among pastors and people.

EDWIN LANDRUM.

I never got more information and inspiration in any meeting. It was indeed good to be there.

D. W. MOULDER.

This week at Clinton in the evangelistic school for pastors and Christian workers has been a week of joyful experiences for me. I greatly appreciate the "big-heartedness" and Christian endeavors of Dr. Gunter, Dr. Provine and others for this wonderful opportunity. I shall look forward with much eagerness to the next meeting. All of the work has been above the ordinary.

L. H. HARPER, Columbia, Miss.

It has been a great blessing to us to attend the "Preachers' Institute" at Clinton.

We have been feasting high up on the mountain top these days. God has been very near us. We have felt His power as He overshadowed us in the cloud. It is good to be here, Master, but as we must go down to the people, go with us.

Thank God for Drs. Carver, Denham, Hamilton and others.

Again we are grateful to Mississippi College, Drs. Provine and Gunter for the kind hospitality they gave us while at Clinton. God bless them. Amen.

T. G. CRAFT.

T. C. BANKSTON.

R. O. BANKSTON,

Smith County Preachers.

Of the many great and good things gotten from the conference, one was a new vision of our mission to a lost world, and the importance of making Christ first, as the only hope of the world.

H. L. O'BRIANT.

I have never attended a meeting out of which I have derived greater results. The teachers have been real teachers, the brethren have been real brothers, and Mississippi College has done her part gloriously. May God bring a greater number of His servants together here at Clinton next year.

EARL FERRELL.

THAT GREAT EVANGELISTIC PREACHERS' SCHOOL.

By T. J. Moore.

"Wisdom is justified of her children."—Proverb.

If this be true, then beyond doubt this school is a child of wisdom. The special work of our Baptist State Convention Board is to build up the cause of the Master in Mississippi. Evangelism is the thing all our forces are to concentrate upon through the summer months. The God-appointed leaders of His churches in this work are the pastors. Whatever vision can be firmly fixed in the hearts and minds of the pastors will become real in the churches.

From Sunday, May 29, to the following Thursday at noon over 175 preachers sat together enthusiastically studying this one thing: Winning to Christ the lost for salvation and the saved to better service in the cause.

The place, Clinton, Miss., was the ideal place for this school. Our great school, Mississippi College, is in this town. The college buildings were used for the preacher school and a happier hit could not have been made for the future of the college than to have these active church pastors from every part of the state to look in upon the college grounds and equipment, to come in personal contact with the officers and faculty and to enjoy the hospitality of the college and the people of Clinton. I am sure that every pastor will go back determined to make special effort among the young men of his people who are to go to college to turn them this way.

The faculty of the evangelistic school was wisely selected. The teachings were clear, exactly to the point and full of the spirit.

The attendants were earnest, studious and devout from beginning to end.

There was one thing in which this gathering excelled any I have ever attended. That was that they remained clear through. Comparatively few left

until the last day. Praise be our board and Mississippi College for the school.

ANDERSON (S. C.) SUNDAY SCHOOLS.

The attendance in the First Baptist Sunday School of Anderson, S. C., for the four Sundays in April was respectively: 1,042, 952, 1,033, 1,153; average for the month, 1,046.

At the present time every available inch of floor space at the church building is crowded to the doors, and besides a large hall and a downtown theater are required to house the classes. On the last Sunday in the month there were 222 present in the Baraca Class and 50 present in the young men's Bible class, the latter class being only six weeks old and made up altogether of men who were not in Sunday school at all up to that time.

C. S. LEAVELL, Supt.

MARION COUNTY B. Y. P. U. WORK.

On the night of May 15th, the unions of Marion county came together in the Columbia church and rendered an inspiration program made up of members of the different unions of the county. It was a great evening there were 216 present and out of that number 189 had done their Bible Readings for the week. A new union was reported at Improve, with the following officers: Lydia Watts, president; Mr. Bena Stringer, vice-president; Miss Fannye Morris, secretary, Ivy F. Watts, assistant secretary; Mr. Cassie Morris, treasurer; Miss Winnie Watts, organist. The B. Y. P. U. at Columbia is making great preparations for the coming convention June 20-21 and asks that we say to everybody in District Six that they are looking for a large crowd and that everybody will receive free entertainment. Let's all go.

All the towns that have invited the District B. Y. P. U. conventions expect to entertain the delegates that come, and of course that means that they are not going to charge you for it. Several have asked, so that is the answer.

CLEVELAND ORGANIZES

A letter from Miss Ethel Wade of Cleveland tells of their organizing with forty members. She gives the list of officers as, O. O. Robbins, president; Jack Davis, vice-president; Miss Lidia Marten, secretary and Miss Ehtl Wade as corresponding secretary.

Miss Wade as corresponding secretary, started out just as all corresponding secretaries ought to and that by reporting the union to state headquarters. The union is live from the very first and inquiries as to the coming convention at Greenwood, some of them want to attend. The other B. Y. P. U's of the Delta had better look out for Cleveland is going to make you hustle for first place in District Two.

PELAHATCHIE JUNIORS

Mildred Brown, secretary of the Junior B. Y. P. U. at Pelahatchie writes that they have attained the Standard of Excellence and that "they were going to keep up." They observed Study Course week and every member took the test and passed and got their diploma. That after the Study Course their union just doubled in number. Now they have twenty-six live wide awake members.

YOU WOULDN'T TRY TO TAME A WILDCAT

Mr. Dodson Warns Against Use of Treacherous, Dangerous Calomel

Calomel salivates! It's mercury. Sold in Jackson and recommended Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and set straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.



School Desks

Opera Chairs,
Folding Chairs,
Church Pews,
Kindergarten Chairs,
School Supplies,
Blackboards.



SOUTHERN DESK CO., Hickory, N. C.

Renew your health by purifying your system with



Quick and delightful relief for biliousness, colds, constipation, headaches, and stomach, liver and blood troubles.

The genuine are sold only in 35c packages. Avoid imitations.

THE SANITARY CUPS
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Cup Company, 714 St. Louis, Mo.

THE CHRISTIAN SUBSTITUTE FOR FORCE

Spiritual forces form the foundation upon which our institutions rest. Great social structures, like the family, church, and state are sustained by the power of faith, loyalty, justice and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack and stake were used to protect the faith and preserve the church. Today in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so widespread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the state be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history of even prehuman life as selfishness. Kropotkin has shown in his "Mutual Aid" that the popular misconception of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives.

Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism, and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal selfishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces, justice, sympathy, kindness, love and faith, to provide for all that we value in our present social order. When the American Union was formed, the States "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the

Union and to trust the processes of justice, have found these far more effective in making life, person and property secure than the armed peace of the mediæval barons or the individual preparedness of the western frontier. Women and children who form the great bulk of human society, are from the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society, where the appeal of their winsomeness and need is sufficient to to begot in the hearts of men respect, chivalry, or pity. It is only in war time, when force is invoked for their ostensible protection, that women and children suffer wholesale violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a nation to deal with the problems of international relations not by the use or threat of force, but by the agencies of helpfulness and good-will. We ought to have a Secretary of Peace in the cabinet to direct such work as the sanitation of Havana, Vera Cruz and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other peoples as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any such suspicion of aggression or evil designs against their rights, territory, or sovereignty on our part, as the presence of soldiers excites.

While waiting for such provision in our government for the use of good-will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of good-will among us. We must call for the services of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war would call for, would not wait for the call of a limited and militant patriotism in case of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than an army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good-will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost His life; that love and truth were not sufficient to protect Him. But he saved his cause by losing his life. On the other hand we must not forget that a large part of those who attempt to defend the

property, life, or country, by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia. But the early Christians the seventeenth century Quakers in England, and Penn among the American Indian, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that after a century of such a trial, as the forces of force, hate and national selfishness have had, it would not have failed in 1914 as they failed after having formed the basis of international relations for millenniums.

We draw out from others largely what we give them. War produces hate, and hate produces war. Good-will produces a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It refreshed an ancient enmity, made Germany and France armed camps for a generation and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. The only way to end this entail of hate and fear is by active good-will; by the healing grace of mercy and the ministry of reconciliation. A part of the people of the United States have entrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria and Poland. The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of German feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States flags. Recognizing him, they waved the flags shouting "Uncle Sam is our uncle, too!" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.

Friends Peace Committee,
304 Arch St., Philadelphia.

SPRING DEBILITY

Loss of Appetite, That Tired Feeling and Sometimes Eruptions.

Thousands take Hood's Sarsaparilla as a spring medicine for that tired feeling, nervous weakness, impure blood and say it makes them feel better, eat and sleep better, and "makes food taste good."

Spring debility is a condition in which it is especially hard to combat disease germs, which invade the system here, there and everywhere. The white blood corpuscles, sometimes called "the little soldiers in the blood," because it is their duty to fight disease germs, are too weak to do good service.

Hood's Sarsaparilla strengthens the "little soldiers" and enables them to repel germs of grip, influenza, fevers and other ailments; relieves catarrh and rheumatism. It has given satisfaction to three generations. Get it today, and for a remedy take Hood's Pills.

ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

LOSS OF APPETITE

Pimples, Boils, Eruptions, etc.—Mental and Physical Weakness.

Are all very prevalent just now, and are positive proof that the blood is wanting in the power to defend the body against contagious and infectious diseases. They show conclusively that the blood needs thorough cleansing, enriching and vitalizing.

Do not put off giving attention to these dangerous symptoms.

Get Hood's Sarsaparilla today and begin taking it at once.

Remember, this medicine has given satisfaction to three generations, as a treatment for the blood, stomach, liver and kidneys, and for catarrh, rheumatism and other common diseases. It builds up the system, makes food taste good, and helps you to eat and sleep well.

For a gentle laxative or an active cathartic, take Hood's Pills. You will like them.



SIX
GILLETTE
BLADES

WITH
HOLDER

\$1.25

Prepaid

IN ATTRACTIVE CASE

Satisfaction Guaranteed or
Money Refunded

THIS OFFER FOR A LIMITED
TIME ONLY

Remit by Money Order or Cash—
(No stamps)

FRAD RAZOR CO.
1475 BROADWAY
New York City

NEWTON COUNTY

BAPTIST ASSOCIATION.

Organized at Decatur Baptist Church Saturday and Sunday, June 28-29.

On Saturday, June 28th, a large crowd of messengers from churches and brethren interested in advancement of Kingdom interests met together at Decatur Baptist church and after a season of prayer and praise Rev. F. W. Gunn preached a most instructive and Scriptural sermon. Bountiful refreshments were served at dinner provided by the Decatur community.

In the afternoon after another service of prayer and singing songs of Zion—All the Way My Savior Leads Me, and More About Jesus Would I Know—the committee who had prepared a suggestive copy of by-laws, constitution and rules of decorum were asked to report and after brief discussions the chairman asked that the messengers from churches who desired to go into the organization present their letters and enroll themselves, whereupon a motion prevailed that the organization be thus perfected and constitution, by-laws and rules of decorum be adopted.

Thirteen of the Baptist churches of the county entered into the organization as charter members and elected the following officers:

Rev. F. W. Gunn, moderator; W. N. McLeMore, clerk; M. B. Potter, treasurer. Executive committee: Prof. J. D. Wallace, M. B. Potter, H. T. McLauren, F. S. Smith, J. M. Wells, J. B. Gibbons, W. F. Rowzee.

On motion the officers were voted to be added as ex-officio members of the executive committee. The place for the meeting of the Newton County Association's next meeting was selected and Mt. Pleasant church was named. The meeting to be on Wednesdays and Thursdays of week and time to be named by the executive committee at a time which will not conflict with other associations of this district so that our state workers may attend and hear messages to our workers.

At the evening session Rev. J. W. Hooker, secretary of General Association preached an interesting and instructive sermon.

On Sunday morning a Sunday school session was conducted with Brothers W. R. Moore, Supt. M. B. Potter, secretary, Prof. J. D. Wallace as Bible teacher. An offering was taken and \$11.56 received, which amount was instructed to be forwarded to the Baptist Orphanage at Jackson, Miss., being the first act of benevolence from the new association.

Rev. R. B. Gunter, state mission secretary, preached to a large audience and brought one of the most instructive and spiritual messages of the meeting. Announcement was made that dinner would be served at tables prepared and a delightful happy people enjoyed a most bountiful repast prepared by the Decatur community.

In the afternoon the Woman's Missionary Union of Newton County was organized and officers elected. Miss M. M. Lackey of Jackson and Mrs. Jeff Kent made delightfully interesting talks and much real inspirational knowledge was disseminated.

A demonstration of B. Y. P. U. work was splendidly rendered by the

Junior B. Y. P. U. of Newton Baptist church much to the delight of every one who witnessed the same.

A standing vote of thanks was tendered the Decatur church and community for their generous hospitality shown the Association. Every feature of the meetings was of high spiritual vision and effort for higher Grounds to be attained by the Baptist denomination is planned.

CLARKE COLLEGE COMMENCEMENT.

The thirteenth session of Clarke Memorial College was closed May 19th. The commencement exercises began with the expression recital Friday night, May 13th. This was a decided success and was enjoyed by the largest that I had up to that time seen in our assembly hall. The work of the Expression department for the last year has been of a high order, and this recital was universally enjoyed by all who heard it.

The Commencement Sermon was by Dr. T. A. J. Beasley on May 1th. He spoke on God's call for a man, using for a text the words of Paul, uttered on the way to Damascus: "Lord, what wilt thou have me do?" The crowded auditorium, gallery and Sunday-school rooms bore testimony to the esteem in which Dr. Beasley is held in the town of Newton and of their appreciation sacrificial service while president of Clarke College.

Possibly the largest audience that has gathered in our assembly hall for years came Tuesday night, when a full house enjoyed the recital rendered by our music department. Miss Lorick took charge of our music department when it was at a low ebb and has put it on a high plane of efficiency.

The senior play was Wednesday night and the graduating exercises Thursday morning. There were eleven graduates besides two who received diplomas from the Commercial Department. In addition to these there were delivered more than 150 diplomas and seals from the Sunday School Board for work done in the teacher training course.

The baccalaureate address was to have been given by Dr. R. B. Gunter, but we had failed to indicate that the exercises were to be at eleven o'clock, and Dr. Gunter, thinking that they to be at night, did not arrive until Thursday afternoon. In the emergency, Rev. Bryan Simmons, another former president of the institution, delivered the address. He did it in a great fashion, considering the fact that he had had absolutely no time for preparation.

The last feature of the commencement was the Alumni banquet Thursday night. At this time the graduates of the Institution voiced their loyalty and unreserved support for the College. With such assurances of support on the part of those who have gone out from this Institution there can be no doubt as to its future usefulness.

JOHN C. CARTER.

CLINTON NOTES

Miss Olin Hall writes of the "Clinton" union of Clinton that they have maintained a high average through the year. The aim of the union being to "Hold up the Standard" seventy five per cent of this union took and passed the test in the Study Course in April.

The "Patterson" union of Clinton report for last quarter one hundred per cent in Bible Readings and Giving and seventy-six per cent taking the Study Course in April. Mr. E. J. Douglas, president; Miss Maudie Dale, secretary.

The "Wall" union also of Clinton reports a hundred per cent in both Giving and Bible Readings for the quarter with a large per cent taking the Study Course during Study Course week. Cecil Travis, president; Cico Bowning, secretary.

The "Berry" union making the fourth senior union for Clinton gives a good report with one hundred per cent in Giving and the other percentages large.

The Junior union with Mrs. Dykes as leader, Lewis Wilson as president and Lucy Price as secretary, report an A-1 union for the first quarter and are maintaining their good averages this quarter also.

Mr. Robert Gandy who has been the General President of all the B. Y. P. U. work for Clinton and Mississippi College graduated this year and goes to the Seminary next year. His work for the B. Y. P. U. for the last several years has much to do with the success of the unions have made. Mr. E. I. Douglas has been elected to the office of General President for next year and Mr. Douglas is already planning for at least five senior unions next year. He thinks as we do that the B. Y. P. U. ought to be the center religious activity in every Baptist College and that is what it is in Mississippi College.

THEY'RE ON US

The District Conventions are on now. The one for District One and District Two will be told about in next weeks issue of the Record.

We go next Monday and Tuesday, June 13-14 to West Point, and Thursday and Friday the 16-17 to Tupelo. You'll be sorry you missed if you miss, so don't miss. Keep up with these meetings by reading the Record.



No Time To Lose!

Do not delay any longer in sending us your orders for Machines and Repairs needed in your Gin outfit if you expect to be in good operating condition when the ginning season opens.

Anderson Oil Engines

CONTINENTAL GIN COMPANY,

Sales Offices:

Birmingham, Ala.

Atlanta, Ga. Charlotte, N. C.
Dallas, Tex. Memphis, Tenn.

Cuticura Soap
— AND OINTMENT —
Clear the Skin

Soap, Ointment, Tablets, etc. everywhere. For sample address: Cuticura Laboratories, Dept. V, Malden, Mass.

Mississippi Woman's College

We are ready now to receive Reservation Fees of \$12.50 for the next session. Send them in now while there is room. We will have to refuse many students, we fear, for lack of room.

J. L. JOHNSON, President

Hattiesburg, Miss.